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The Living Church

VOL. XLVI.

MILWAUKEE, WISCONSIN.—NOVEMBER 25, 1911.

NO. 4

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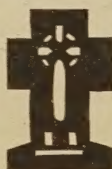
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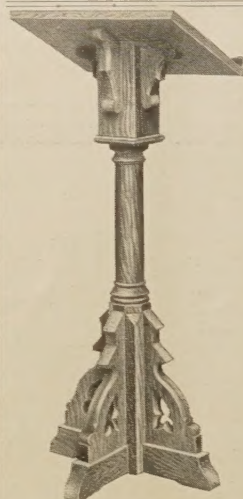
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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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A DISCIPLE'S EAGERNESS.

FOR ST. ANDREW, AP. M. (NOVEMBER 30TH.)

"He first findeth his own brother . . . and saith unto him, We have found . . . the Christ" (St. John 1:41).

HERE is one fact that stands out in the Gospel about the Apostle Andrew, told in a single sentence, that, as seems the grace of so many phrases in Holy Scripture, throws a flood of light upon his character and has since informed all the tradition about him. No sooner was he called to discipleship by the Master than, as St. John puts it, *He first findeth his own brother, and saith unto him, We have found the Christ.*

For the rest, little is to be said: his name appears among the first four in all the apostolic lists; a few of his incidental remarks are preserved by St. John; he was the companion of the Master during all His earthly ministry, a witness of the Resurrection, and a sharer in the Pentecostal gift. Tradition tells us that later he preached in various countries of Asia Minor and in Greece, and that finally, in the year 60, under the reign of Nero, he suffered martyrdom at Patrae in Achaia, being crucified on a decussate cross since known by his name. Scotland and Russia revere him as their patron saint.

The tender brush of Carlo Dolci, in the picture at the Pitti Palace at Florence, has represented the martyrdom with a power and insight of which faith recognizes the essential truth. Amidst the harsh figures of the rude soldiery, some erecting the cross, others bending back the arms of the Apostle to bind them with the coarse thongs, others still forming a barbarous guard to keep back the curious rabble—amidst all this the face of the saint, an old man now, glows with the sweet light of a heavenly faith. He gazes upon the cross with an expression of infinite tenderness, as though he would fain clasp to his breast that which so soon would be the means of reuniting him with his Master. As we gaze upon this picture, another scene flashes in our minds—the bright shores of the Lake of Galilee, its busy fisheries, Simon Peter bending over his nets to mend them, and his young brother Andrew greeting him eagerly as he exclaims with joyous accent, *We have found the Christ.*

It was eagerness, brotherly zeal, that characterized St. Andrew; zeal not only to follow Him who called, but zeal to bring with him unto that following, his brethren. And what indeed is, or should be, more characteristic of Christian discipleship than eagerness to have others share its privileges? Indeed we distrust discipleship where there is no such eagerness and zeal, and not unnaturally, perhaps not unjustly.

We have found the Christ! The very first step toward following Him is the seeking of a brother to whom we may tell the good news, with whom we may share the blessed fact. It is a reflection, not on the splendid organization that has taken St. Andrew for its model and its patron, but on us all as Christians, that there should have been felt the need for such an organization to emphasize so primary a duty, what should be so instinctive an act.

"Who art thou that wouldst grave thy name
Thus deeply in a brother's heart?
Look on this saint, and learn to frame
Thy love-charm with true Christian art.

"First seek thy Saviour out, and dwell
Beneath the shadow of His roof,
Till thou have scanned His features well,
And known Him for the Christ by proof.

"Then, potent with the spell of heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see his Saviour plain."

L. G.

THE PENDING ARBITRATION TREATIES. I.

A SUBJECT upon which President Taft has laid stress in the speeches delivered on his recent tour is the ratification of the Peace treaties with Great Britain and France. The President asks that the people, and particularly those of them who are avowedly followers of the Prince of Peace, will use their most earnest endeavors to secure the prompt ratification of these treaties at the regular session of Congress which opens in December. We feel that a careful examination of these treaties has been a duty rightly devolving upon THE LIVING CHURCH, and we have sought conscientiously to fulfil that duty, in order that our recommendations in the matter might be helpful to our readers. Our examination of the question, concise though it must be, will occupy the editorial space of two issues of THE LIVING CHURCH. In the present issue we shall be able to do little more than state the case; but since next week's consideration will require the synopsis of the treaties herein printed to be in the hands of the reader in order that the consideration be intelligible, we suggest that those accustomed ordinarily to send the paper away will retain the present issue until after that of next week has been read.

We had the pleasure, when these treaties were first negotiated, to congratulate the President and the people upon the splendid advance in public sentiment that was thereby shown. The American people desire permanent peace with all the world. Their representatives at the Hague conferences have always taken advanced ground on the subjects there considered. Our government was the first to send a case to the arbitral tribunal and undoubtedly saved that tribunal from the tragedy of being still-born. The American people have led the world in the number and scope of arbitration treaties to which they have been parties.

The principle that is enunciated in the present treaties is one that the American people are probably ready to indorse with a very general unanimity. It has been affirmed by peace congresses and conferences of various kinds. Baron de Constant, the distinguished French visitor of last spring, found ready response everywhere to his plea for the establishment of treaties of this nature.

Many of our own ecclesiastical bodies have taken action indorsing the underlying principles of these treaties. They were favorite themes for the charges of the Bishops to their several dioceses last spring, and many of the diocesan conventions passed resolutions, often unanimously, affirming those principles. Finally, the House of Bishops at its special session in October, expressed by resolution the "hope that the principle of arbitration as advocated by the President of the United States, will be approved and adopted by the United States Senate through the ratification of treaties between the United States and Great Britain, France, and other powers." All this amply demonstrates that the negotiation of these treaties comes at a time when the American people, and particularly the religious section of them, are in peculiar readiness to view them in the best light possible.

OF COURSE thinking people must, however, go somewhat beyond this ready acclamation of the *principles* which are embodied in this treaty. They will ask whether the principles are wisely carried into effect in the instruments to which the representatives of the nations have affixed their signatures. It is right that not the principles only, but the full text of these treaties—they are identical, except for necessary verbal changes—should be very carefully weighed by those who are asked to assist in creating a popular demand for their early ratification substantially unchanged. For the purpose of giving thorough study to the matter, we suggest that our readers obtain copies of the November issue (No. 48) of a magazine entitled *International Conciliation*, which is published on behalf of the American Association for International Conciliation (501 West 116th Street, New York), and which will be sent free of expense to any applicant. That pamphlet-magazine, of forty pages, contains (1) the full text of the pending treaty; (2) the majority and two minority reports from the Senate Committee on Foreign Relations; and (3) several articles indorsing the treaty, that are selected from various sources. Thus, all the material that is needed to enable one to give the most careful study to the subject, is contained in that one pamphlet.

In order that our comments may be intelligible to those who do not have the full text before them, we have condensed, below, the several documents that are therein contained, print-

ing in full and in quotation marks those paragraphs of the treaty that are particularly subject to criticism:

Article I. of the proposed treaties begins with the following paragraph: "All differences hereafter arising between the High Con-

Synopsis of The Treaty

tracting Parties, which it has not been possible to adjust by diplomacy, relating to international matters in which the High Contracting Parties are concerned by virtue of a claim of right made by one against the other under treaty or otherwise, and which are justiciable in their nature by reason of being susceptible of decision by the application of the principles of law or equity, shall be submitted to the Permanent Court of Arbitration established at The Hague by the Convention of October 18, 1907, or to some other arbitral tribunal, as *shall* [may] be decided in each case by special agreement, which special agreement shall provide for the organization of such tribunal if necessary, to define the scope of the powers of the arbitrators, the question or questions at issue, and settle the terms of reference and the procedure thereunder."

It is then provided that the detail of arbitration shall be that which was set forth at The Hague Conference of 1907, and also that "the special agreement in each case shall be made on the part of the United States by the President of the United States, by and with the advice and consent of the Senate thereof, His Majesty's Government reserving the right before concluding a special agreement in any matter affecting the interests of a self-governing dominion of the British Empire to obtain the concurrence therein of the government of that dominion."

Article II. provides that there shall be constituted between the two High Contracting Parties a "Joint High Commission of Inquiry to which, upon the request of either Party, shall be referred for impartial and conscientious investigation any controversy between the Parties within the scope of Article I., before such controversy has been submitted to arbitration, and also any other controversy hereafter arising between them even if they are not agreed that it falls within the scope of Article I." This Commission of Inquiry is to consist of three "nationals" from each contracting Party, unless some special agreement be reached by which the Commission shall be otherwise constituted in any particular case.

Article III. provides that the Joint High Commission of Inquiry shall examine into the questions referred to it and report upon them, but that its reports are not to be regarded "as decisions of the questions or matters so submitted either on the facts or on the law and shall in no way have the character of an arbitral award." *"It is further agreed, however, that in cases in which the Parties disagree as to whether or not a difference is subject to arbitration under Article I. of this Treaty, that question shall be submitted to the Joint High Commission of Inquiry; and if all or all but one of the members of the Commission agree and report that such difference is within the scope of Article I., it shall be referred to arbitration in accordance with the provisions of this Treaty."* [Italics ours, for the sake of directing attention to this clause, which becomes the subject of criticism by the Senate Committee as will appear further on.]

Subsequent Articles provide the detail of arbitration and need not be referred to here, except to note that by Article VI. it is provided that the pending Treaty "shall not affect in any way the provisions of the Treaty of January 11, 1909, relating to questions arising between the United States and the Dominion of Canada."

The majority report of the Committee on Foreign Relations, to which Senator Lodge affixes his signature as chairman, accepts the

Majority Report of Senate Committee

principles that are laid down in Article I., which in effect commits the Senate Committee to an endorsement of the plan whereby all justiciable differences shall be submitted to arbitration; but objects to the latter clause of Article III. which is printed in italics in the foregoing quotations. Upon the wisdom of this paragraph the Senate Committee splits, and the majority disagrees with the Executive. Senator Lodge's report maintains that if the two Parties should disagree as to whether a question is such as rightly to be subject to arbitration, the paragraph criticised would withhold from the Senate any right to pass upon such question, and would make arbitration of any question mandatory upon the determination to that effect by this Joint High Commission. It sees danger in this, especially since the terms used in Article I. are pronounced "quite vague and indefinite, and they are altogether new in international proceedings." The Committee, by its majority report, therefore, advises that the paragraph italicized above be stricken from the Treaty. "For instance," says the report, "if another nation should do something to which we object under the Monroe doctrine and the validity of our objection should be challenged and an arbitration should be demanded by that other nation, the vital point would be whether our right to insist upon the Monroe doctrine was subject to arbitration, and if the third clause of Article III. remains in the Treaty, the Senate could be debarred from passing upon that question." Moreover, continues the report on another page, "it must be remembered that if we enter into these treaties with Great Britain and France we must make like treaties in precisely the same terms with any other friendly power which calls upon us to do so. This adds to the gravity of the action now to be taken, for nothing could be so harmful to the cause of peace and arbitration or to their true

interests as to make a general arbitration treaty which should not be scrupulously and exactly observed."

There are two minority reports. The first is submitted by Senators Cullom and Root, and holds that the objection raised by the majority of the Committee can be cured by affixing to the act of ratification of the treaty such a clause as the following:

Minority Report of two Senators

"The Senate advises and consents to the ratification of the said treaty with the understanding, to be made a part of such ratification, that the treaty does not authorize the submission to arbitration of any question which depends upon or involves the maintenance of the traditional attitude of the United States concerning American questions, or other purely governmental policy."

A second minority report is submitted by Senator Burton, who does not believe that any change at all is necessary in the text of the treaty. Referring to the objection of the majority to the italicized paragraph, he holds that their objection is based upon a misconception of the treaty. He holds that if the Joint High Commission should pronounce a question to be justiciable its effect would be to place in action the provisions of Article I. precisely as though the Executive department of the two nations had agreed upon the same fact in advance. That is to say, that there would then be a special agreement made between the two High Contracting Parties, which agreement would be submitted by the President for the advice and consent of the Senate on behalf of the American Government.

Minority Report of Senator Burton

Moreover, he holds that the protection to the American people is ample in that one-half of the membership of the Commission of six would be named by the United States, and yet the determination of the Commission to the effect that any question was justiciable would require the assent of at least two out of three American members with the entire number from the other side. He holds that it is manifestly unlikely that such assent would be given on any doubtful question. Again he holds "it is within the power of the Senate to require that the President's appointment of the members of such a commission shall be submitted to it for confirmation."

Finally, the pamphlet referred to records again the additional resolution beyond the formal ratification which is proposed by Senator Root as printed above; and also two additional resolutions, proposed by Mr. Bacon, as substitutes for the one submitted by Mr.

Other Propositions in the Matter

Root, which in effect still further restrict the operation of the treaties by withholding questions affecting "the admission of aliens into the United States, or the admission of aliens to the educational institutions of the several States, or the territorial integrity of the several States or of the United States, or concerning the question of the alleged indebtedness or monied obligation of any State of the United States," and reciting further that "nothing in said treaty shall be construed to impose any obligation, legal or moral, upon the Senate to waive its constitutional authority and duty to consider and determine each and every question entering into treaties proposed or submitted in pursuance thereof, including the question whether the matters in difference are arbitrable"; these restrictions being in addition to that contained in the resolution of Mr. Root, which is embodied also in that of Senator Bacon.

Here, having stated the case and given an intelligible idea of the official papers which (as already stated) we should be glad to have our readers see in full, we are obliged to leave further consideration for another week.

WE are approaching to Thanksgiving Day. This holiday, the Pilgrim contribution to our national calendar, has certainly justified its existence by the loyalty of all sorts of Americans to its observance, in some fashion or other. "The

Observance of Thanksgiving Day

Feast of St. Turkey" it may be to many. Football finishes its season then; there is an extra matinee at the theatre, seats reserved a month in advance.

Also, some people go to church. To be sure, the proclamations of the Governors and the President all put the religious aspect of the day foremost, and urge good citizens to assemble in their respective houses of worship to give thanks to God as the Giver of every good and perfect gift. But the "Thanksgiving" aspect of the feast is popularly ignored or slighted. And even where assemblies of Christian folk are held, it seems as if the majority of religious teachers took the opportunity to utter all the dismal foreboding that muck-raking magazines can inspire, only just not "despairing of the Republic." There may be a fit time for political sermons on corruption and decadence, and the ideals of the fathers; but Thanksgiving is not that time. Indeed, there is a very real danger lest the day become *merely* civic, with scarcely a shred of religious association left. That there should be civic demonstrations of good fellowship and solidarity is most desirable: and perhaps Thanksgiving Eve or evening is the best time, since the excitement of election has passed. But the

too prevalent practice of a "union meeting" in some single house of worship, with all the ministers of religion assembled to conduct the services, for a congregation less than each separate body should afford, is blameworthy on every account; on this, if no other, that it confesses despairingly the futility of trying to get most church-going folk to go to church on that day. Expect little of people, and you will get it. Call them to large things, and they will respond. And all this is especially and emphatically true of our own clergy and congregations. From various quarters we are accustomed to receive reports of "Union Thanksgiving services," held, perhaps, in a Unitarian meeting-house, with the Baptist and Methodist ministers officiating and the rector preaching. Apart from any other considerations, one is obliged to point out that if such services supersede the Church's office for the day, they can only be held in defiance of the Prayer Book's positive requirement. On page 346 is "A Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of His merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority." From this it appears that the observance of Thanksgiving is required as well by Church appointment as by civil ordering. A Proper for Morning Prayer is set forth, with an Invitation in place of the *Venite* (a distinction shared only by Easter itself) and a collect, epistle, and gospel show that Mother Church expects us to offer up the Sacrifice of Praise and Thanksgiving on Thanksgiving Day. Nothing else can take the place of this duly appointed service. Let us be loyal to plain requirements before indulging in fancies of any description. "Old-fashioned Prayer Book Churchmanship" means loyalty and obedience, at least.

A FEW years ago many Churchmen were anxious over reports from Australia of negotiations looking toward union between Anglicans and Presbyterians on a basis that involved serious dangers to the stability, if not to the very continuity, of the Church itself. One learns

The Episcopate Re- quires the Priesthood

now that the danger is past—as dangers which threaten the Church from time to time are apt to pass. According to the *Guardian*, the Presbyterian committee on Federation has determined to recommend to the General Assembly "that any further negotiations with the Anglican Church must rest upon an acknowledgment of the validity of the orders of the non-episcopal churches, since the claim to possess the only valid orders among Protestant Churches rests upon sacerdotal principles, which involve other doctrinal positions, especially in regard to the sacraments, with which no compromise is possible."

With the conclusions of the Presbyterian committee we are in full sympathy. Either the Anglican position "rests upon sacerdotal principles," which make it as impossible to treat priests and non-priests as though they were one and the same thing, in spite of the fact that they are not; or the Anglican insistence upon episcopacy is a piece of sectarian and insolent bigotry.

More and more does it become apparent that the Chicago-Lambeth tender of the "Historic Episcopate" as one of the notes of unity has been only a continuous and fruitful cause of misunderstanding and so of disunity. The Protestant world understood us to tender the Historic Episcopate apart from the Historic Priesthood, insisting upon Bishops, but not upon Priests, and giving no sufficient reason for our insistence upon the Episcopate. Of course negotiations based upon that misunderstanding had to end in an *impasse*. Presbyterians found we did not mean what they supposed we meant. Churchmen had to choose explicitly between retaining the Priesthood and throwing it overboard. When, as a matter of course, they invariably determined to retain it, it is not strange that their action seemed to Presbyterians to be an act of bad faith.

Nothing can, in fact, be clearer than that we have no right whatever to insist upon the retention of the Historic Episcopate except on the hypothesis that the "claim" of the Church "rests upon sacerdotal principles, which involve other doctrinal positions, especially in regard to the Sacraments, with which no compromise is possible."

NEWs from China grows even more foreboding. The scene of the reported massacre of Scandinavian and English missionaries, the province of Shen-se, is, as would be antici-

pated, in the more remote part of China, being situated in the northwest, bordering upon Mongolia. It is thus very far removed from the sphere of American Church missions.

The Condition in China

Yet this evidence of the much-feared anti-foreign sentiment is significant both because of the ease with which it may spread and the excuse that is thereby afforded for foreign intervention. It is quite possible that such intervention may ultimately become necessary. We earnestly hope, however, that it may be delayed as long as possible. China must work out her own salvation. If civil war be a step in that salvation, China is not the first nation to pass through an "irrepressible conflict." We can quite appreciate that the rebels—let us call them patriots—are hoping that the Powers will hold aloof and leave them a free hand; and certainly, deplorable as the murder of these frontier missionaries is, it cannot be held that it affords the same justification for intervention as would the murder of foreigners where their protection would be less difficult. These massacres of last week illustrate simply the hazard of missionary work on the world's frontiers, where missionaries knowingly and willingly take their lives in their hands for Jesus' sake, and offer them up to Him. May they obtain the crown of martyrdom and find rest and peace with Him!

In the meantime the American legation has ordered all Americans in the interior to hasten to treaty ports where they may receive protection. Of course missionaries cannot necessarily obey such an order, and their lives must be held a secondary consideration, their work coming first. If they also are called to martyrdom, well and good. But this does not justify any unnecessary risk, and it may be assumed that our Church authorities in the interior will use a wise discretion as to their duty. Earnestly must the Church pray for them and succor them in this time of their anxiety and distress. And, even more—because they are without the protection of other flags—must the Chinese Christians be remembered earnestly in our prayers.

China is now face to face with that crisis which has been inevitable. If we Christians had sown more plentifully, the Gospel of Jesus Christ would be in position to reap more plentifully. Only God knows what lies ahead.

BISHOP MACKAY-SMITH'S death comes with exceptional pathos. Struggling against disease which incapacitated him for work, he kept at it until the very evening before the summons came. Three months later his resignation would have become effective, and he would have entered upon that period of retirement from active work to which he had been obliged to look forward rather longingly for several years past. And now he rests. May God, in His loving mercy, grant him light and peace!

The sympathy of the Church will flow in large measure to his successor, Bishop Coadjutor for less than three weeks. Bishop Rhinelander enters upon a difficult position, but one great with opportunities. Pennsylvania leads American dioceses, in some respects, and her praise is in all the churches. It is a leadership that can be strengthened still more under the wise leadership that itself shall receive, in the Bishop who now finds diocesan responsibility thrust suddenly upon him. The prayers of many will be offered that he may be guided and sustained in his work.

ANSWERS TO CORRESPONDENTS.

R. C.—(1) Any day within the octave of Christmas (preferably not Friday) would be appropriate for a S. S. festival.—(2) Only urgent necessity would justify the use of a consecrated church building for recitations by S. S. children. Use a public hall or private house preferably if feasible.—(3) Invocation of saints may not properly be taught in Anglican churches otherwise than as a private opinion; though the authorities favorable to the belief that they may be asked to pray for us are very extensive. We do not understand what, precisely, would be involved in the "adoration" of saints, but in public worship, at least, the wise reticence of the Book of Common Prayer is greatly to be commended.

SEVERAL INQUIRERS.—Our own suggestion—it has no other authority—is that the early Eucharist of November 30th be that of St. Andrew's Day, with memorial of Thanksgiving Day in the use of its collect after that for the day; and that later services be those of Thanksgiving Day with memorial of St. Andrew's.

B. E. H.—White is the proper color for Confirmation; but if the rite occurs on the great festivals of the Church, it would seem better that the color of the day be used for the hangings.

J. C. M.—The authorities of Westminster Abbey have full jurisdiction over what interments shall be made within the Abbey walls.

TRAVEL PICTURES.

VII.

HOW bright the sun shone, that glorious Sunday morning when Castel drove over from Veere to fetch us, bag and baggage, from the (comparatively) metropolitan splendors of the Grand Hotel, Middelburg, to the more congenial simplicity of our own town! The Germans, even the Lutherans, who have small reverence for saints, always call the blessed Hungarian princess that made Thuringia famous, "Darling Saint Elizabeth." Well, I say, "Darling Veere," and never name it without some word of love and praise.

We jolted over the klinker, past the toll-gate, beyond the lines of old fortifications, now turned into smiling parkways, and were presently on the *Veersche Weg*, winding, shady, magical, as if Freya or Nehallenia had put a charm of happiness upon it for all who wend there with child-like hearts. Clusters of trees in the fields show where farm-houses are hidden, every-

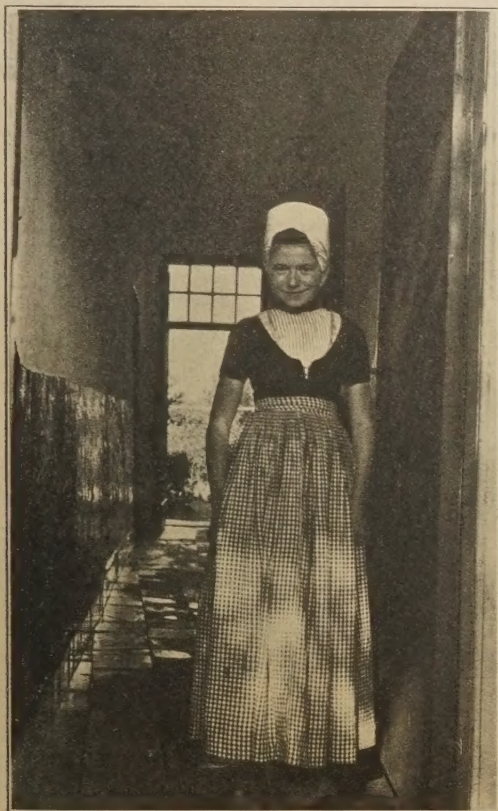


RURAL SCENE IN HOLLAND.

one immaculately clean, with its herd of black and white cattle grazing near by, its well-sweep, its steep-roofed barn, and its notable array of brass or copper milk-cans, blue china, and silver or pewter. The big family Bible is the greatest treasure; but every dweller in the house has his own—small, thick, sometimes with antique gold or silver clasps, and read devoutly. Consequently, the way was thronged with families churchward bound, and on foot; for (whatever may be the condition in other parts of Holland) your Welcheren boer is a devout adherent of his Calvinistic *Kerk, Hervormde or Gereformeerde*, and crowds the whitewashed, gloomy sanctuaries to the doors. "Sunday-go-to-meeting clothes" are a reality, too: the finest garments are called *Kerk Kleer*; and the little maids walk daintily in leather slippers with silver buckles, sabots laid aside, and with wonderful gold and pearl pendants hanging by their temples; even as their fathers and brothers are unwontedly brave in coats and hats subtly suggestive of Spain, and with golden buttons at their throats, worth a month's wages or more, while their mothers rustle in silken aprons, with a few extra petticoats for grandeur.

What a joy to be greeted by everyone! Even where we saw unfamiliar faces, there was always the same cheerful "*Dag, Mijnheer*," with perhaps a "Pleasant weather, Sir," for what

George Borrow calls "the sole of the day"; and the children never failed to wave salutations, perhaps a little subdued by the Sabbath stillness. Past the Café Veldzicht and the bench marking the crossway which leads to Cornelia van Wallenburg's farm, we hurried through Zandijk—absolutely deserted, all its population already at the House of God—came to the bridge, between magnificent green hedges, paused not at the desolate mightiness of the huge old church, but pulled up on the Quay in front of "*De Hoop*," Baker Rouw's hospitable home. The quaint old Toren has only four bed-rooms; and those are usually filled to overflowing with artists and easels. But two minutes from the harbor-mouth, facing the brown-sailed fishing boats that steal out long before dawn on their quest, my good friend Rouw opens his door to travellers. One enters through the bakery itself, fragrant with all manner of appetizing odors. Vrouw Rouw beams a gentle welcome, Kathje smiles widely (a missing tooth or so, such as one expects at seven, emphasizing her smile), and presently one is established as a paying guest:



WILLEMINA IN HER DOORWAY.

item, one clean bed-room, simply furnished; item, breakfast in true Dutch fashion, eggs, cold meats, cheese, brown bread and white, honey-cake, biscuits and marmalade or jam, with excellent coffee; item, mid-day dinner, with famous pastries, to neglect which wounds the professional pride of our host; item, tea set out like a regular meal, at 4 or 5; item, supper, which is dinner minus one or two courses; item, the use of the old-fashioned comfortable front room on the level of the street, in common with one German artist, one from Australia, and two from England; all for 2½ gulden a day, say a dollar! It isn't gilded luxury; but who would be Lucullus or Vitellius? Myself, I hate your Persian apparatus.

HOW CAN WE NARRATE the ineffable? Life at Veere is perpetual peace, to those that love peace; infinitely varied, like the play of light and shade on the strong currents sweeping through the Veersche Gat towards the open sea, but as little to be reproduced by brush or pen. The vulgar globe-trotter seldom finds himself so far from "Cook's Tourist Agency"; and there is nothing to keep him should he come. But there is a veritable pageant of life for the open eye and the young heart. Down at the ferry Mijnheer Schiffers plays the part of a colossal, kindly Charon, taking travellers of every sort over to

Kampeland. The broad-beamed Arnemuiden fishermen saunter up and down the quay in their sea-boats, while their cabin-boys wash the dishes on deck. The learned Domine passes, book under arm, saluted even by the sternly uncompromising schismatics of the *Gereformeerde* sect, who call him a "Moderate," or something equally terrible. Vrouw Dobbelaar clatters round the corner with a dish of green beans, looking, with her rosy, withered, smiling old face under her mutch, as if some Dutch picture of the seventeenth century had come alive.

In the sewing-school one sees forty children learning the art of the needle (too much neglected with us, alas!) and is cruel enough to hold up a bag of chocolates as a lure. The pleasant teacher, in her Tholen flowing cap, nods acquiescence, and her young disciples take a brief and informal recess, to their own delight and mine. After school-hours the small boys hang over the harbor railing and catch prodigious crabs that hide between the stones of the riprap work. Meanwhile the other children have crossed over to where one or two angles of the old fortifications jut out into the sea, and are bathing, in the scantiest of costumes, with abundant splashing and shrieking and innocent merriment. A dozen artists work silently at their easels, resolved on doing their best, though ready to acknowledge that the mystic charm eludes capture. And meanwhile the American Domine wanders here and there, camera in hand, with an escort of honor on all sides, a dozen little girls who chirrup merrily in tones so sweet that he fancies Cotton Mather must be wrong, and the language of heaven is not Hebrew but Zeeusch. Digna Verton is the flower of the new little friends: Digna, ten-year-old daughter of the village carpenter. For the sake of One who wrought in wood in Nazareth town, all carpentry is hallowed by a cleanly benediction; and Digna is so gentle, modest, innocent, loving, that she would have been a fit playmate for the lad that learned His trade in Joseph's shop. The famous American painter whose house-boat is moored at Veere approved her as the fairest of all my little flock; and she may adorn an imperial gallery some day, all unknowing.

But old friends must not be forgotten; and chiefly, Willemina. She is eleven now, and must work; so, all day long, at the end of wheat-harvest, she and her brother gleaned after the reapers, picking up every head of wheat that had fallen, till her apron was quite full. Back-breaking work, at best; but her smile was shyly sunny. She lifted herself up to greet me, and there was never a word of complaint that she could not join the frolicsome party as heretofore. It was she whose waving hand, three years ago, beckoned me into the magic regions of Zeelandish child-life, and I can never be sufficiently grateful to her.

There are other Willeminas, though. The name is very common among the loyal peasantry. And one who comes to mind immediately is now ten years old, the eldest of four sisters. (You saw her sitting on my knee, last week, with nine-year-old Martina, her sister.) They live on the home farm of a great nobleman's estate, by Koudekerke, where Mijnheer Dekker, their father, is head farmer; and I wish you could see the exquisite neatness and propriety of everything within and without the farm-house. One reaches it either across the fields by a path so sheltered as to be almost a tunnel of shade, or else up the long lane from the highway, under overarching elms and beeches. Either way is perfect; and when the four little figures stand arm-in-arm (the baby brother by their side) looking to see who comes, or run pelting down the road to greet the well-known figure of their friend from over-seas, it is lovelier than any scene in *The Bluebird*. Indeed, when they escorted me half-way to the further gate, and then returned, reluctant, turning at every step, to wave valedictions, the gracious, rosy little people, in their old-world dress of the Nieuweland fashion, were dream-figures, almost too good to be real.

One bright Saturday, their mother brought the two older children into town, to lunch with me, in all their bravery of bright-colored bodices and neckerchiefs, coral necklaces, and gold head-ornaments, fairy-like caps, ample store of petticoats down to their ankles, and adorable smiles. Roses just plucked could not have been sweeter and fresher. They courtesied duly, and with proper dignity; then, dimpling, each took an arm and marched with me to the book-store, unconscious of any wondering glances, serene and self-possessed. We found Hans Christian Anderson's immortal fairy-tales translated, happily, and something else to go with it; both were inscribed, in imperfect Dutch, with sentiments which made them beam delightedly on one another and on the donor; and then we sat down to their

first *table d'hôte*. You would have supposed they had been brought up at court! Never a *faux pas*; two daintier little paragons never left Titania's court. And when we had finished, and I asked, "Had you a good time?" Willemina answered, "*Heerlijk, Mijnheer!*"

DOMBURG nestles behind its dunes, amid its tangled old trees; cherishing its Roman antiquities, proud of Carmen Sylva's affection for it, and affording the best bathing on the North Sea. Westkapelle hears the fierce waves beat against the highest dykes in Holland, and preserves its own distinctive Norse type unmingled. Zoutelande, Biggekerke, Meliskerke, Serooskerke, Aagtekerke, all are unbelievably picturesque, clean, hidden away. In the fields by Arnemuiden and Nieuweland fisher-girls toil blithely among the beans and turnips. High above the river stretches the magnificent road on the dyke-top to Vrouwepoldes, thousands of gulls haunting it; and Oranjezon shelters in the forest near to the eastern end of the dune-chain.

But Veere is best of all. Maximilian's Beaker is empty now; and yet they pour from it a rare vintage of marvellous potency. Quaffing it, one forgets the turmoil of modern life, the petty struggles for preëminence, the quarrels and resentments, the vain ambition and frenzied lust for pleasure. A vague melancholy pervades the air on gray days, or at twilight,



CORNELIA'S HOMESTEAD, WALCHEREN.

with the thought of old, unhappy, far-off things—the crash of Spanish arms, the great calamity which sunk half the city in one night beneath the waves, the pesthouse that smote the English invaders; and one half expects to see the ghosts of Scottish wool-merchants gathering round the doorway of the Scottish House on the quay, or to meet some ancient Marchioness of Veere, stepped down from her niche in the Town Hall façade.

But the sun rises gloriously over South Beveland; the *boerinnetjes* patter through the streets bound for school; each face radiant with the same angelical innocence that blessed John Wesley noted among Dutch children five generations ago; the brown sails flap in the west wind, as the fishing-boats tack before the harbor-mouth; and the chime tinkles out, "A mighty fortress is our God." Who can be melancholy then? Not I, in darling Veere!

PRESBYTER IGNOTUS.

THE CHURCH.

WE OFTEN HEAR it said that the Church ought to be composed of men and women of Christlike character. That is like saying that a hospital should consist of people in perfect health, and making health the test and condition of admission to its wards; or that a school should consist of distinguished scholars, and making scholarship the condition of admission to learn. One supreme object of the Church is the discipline and development of character, but to found a church on character already attained, is to defeat the very purpose of its existence. The Church is not for those already good enough, but for those who want to be good, are trying to be good, and need all the help they can get to become good. Christ said: "They that are whole need not a physician, but they that are sick; I am not come to call the righteous, but sinners to repentance."—*St. Paul's Guide*.

LORD WILLIAM CECIL TELLS OF IMMEDIATE OPPORTUNITIES IN CHINA

Would be "National Discredit" if England Does Not Respond

MEETINGS IN INTEREST OF ANGLO-EASTERN COMITY

Lord Halifax Anxious Over Prayer Book Revision

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 7, 1911

CANON LORD WILLIAM GASCOYNE-CECIL, rector of Hatfield, speaking recently in public on the Church's opportunity in China, said it seemed extraordinary that people did not see the importance of the moment. China had been firmly anchored to the one idea that Confucius was right. Now the whole philosophy of Confucius was upset by stern, hard facts, which nobody could deny. The English Church has a special opportunity in Peking. The Roman Communion had great difficulty in getting to the higher officials of the Chinese power, and the Protestant Missions labored under the disadvantage that the Chinese were essentially a ritualistic race. He did not think the door was shut yet, but one ought to talk in rather an alarmist tone. Unless an effort was made now, when the

Revolution was over and the people turned to think and acquire money, unless a great effort was made to teach them the truth of Christianity we might lose the opportunity, and, to our national discredit, would be written on the page of history that we had the opportunity of making mankind nobler, and would not do it.

The fifth anniversary of the Anglican and Eastern Orthodox Churches Union was celebrated in London on Thursday, October 26th. There was a processional Anniversary of the A. & E. O. C. U. Litany (with prayer for Unity), and a Solemn Offering of the Eucharistic Sacrifice on behalf of the Union, in the Church of St. Columba, Haggerston, N. E., at 11 A. M. The Rt. Rev. Bishop Gaul, a member of the General Committee, occupied a stall in the sanctuary vested in cope and mitre, and about twenty priest-members were present in choir habit. The preacher was the Rev. Percy Dearmer, D.D., vicar of St. Mary's the Virgin, Primrose Hill, N. W., whose sermon showed how true Catholicity had been manifested in the work of the Union. The collection at the service was partly for the fund for the training of Orthodox Eastern priests for the Colonies. In the afternoon a party of members visited the beautiful Greek Church in Moscow Road, Bayswater, by the kind invitation of Archimandrite Pagonis, and where the chief objects of interest were explained by him. Afterwards there was a social gathering of members, associate members, and associates at Sion College, Victoria Embankment, followed by the annual general meeting at the College. The Orthodox Eastern President, Archbishop Agathangel, of Vilna, Russia, was re-elected, and the Rt. Rev.

Bishop Blyth, in Jerusalem, was elected in the room of the late Bishop Collins as Anglican President. The following resolution was adopted:

"That this General Meeting of the Union endorses the action of the General Committee in heartily approving of the proposal to constitute a branch of the Union in Russia, and in giving it formal sanction in the event of the Russian members meeting to form a branch. In so doing, it desires to offer its thanks to the President, Archbishop Agathangel, and to all who have helped in the cause, especially Madame L. Alexieff as Secretary, and to congratulate the Russian members upon this auspicious beginning of their work."

The general business meeting was followed by a public meeting, in the same hall, the Rt. Rev. Dr. Gaul as chairman. The Bishop spoke of how he had visited members of the Greek Church in his former diocese of Mashonaland and bidden them, in the absence of their own clergy, acknowledge him and his authority as Catholic Bishop; how they had gladly done so, and, with the Patriarch's approval conveyed by letter, received his ministrations of Absolution in Confession and Holy Communion and attended regularly the Sunday Eucharist in the Cathedral. After greetings from Russia and the United States had been read, a resolution, moved by Professor Orloff (London University) and Prebendary Ingram, with reference to the late Bishop Collins, Anglican President of the Union, was adopted the first part by the meeting standing in silence. The second part was in approval of the proposal of the General Committee that there should be enacted by the Union a memorial of Bishop Collins, as first president; and that such memorial should take the form of an Altar or Sacred Icon in some English Church, "setting forth the hope of reunion with the Orthodox Church," and that an appeal should be made. The speakers included the Rev. Father Waggett, S. S. J. E., and His Excellency J. Gennadius, Minister of Greece to the Court of St. James, and reports of work were given respectively by the Rev. H. J. Fynes-Clinton, Hon. General Secretary, and the Rev. H. G. Hillier, Lecture Secretary in the British Isles. The Most Rev. the Archbishop of Capetown, and the Rt. Rev. the Bishop of Dunedin, Primate of New Zealand, have become patrons of the Union for their respective parts of the Church, and the Bishop of Chichester in England. A great advance in membership has taken place this year, the numbers in England having been nearly doubled, and a large accession of members in the S. A. Branch and Russia is registered.

The General Secretary of the A. and E. O. C. U. has issued to the members special appeals to their liberality; one relative to the proposed memorial to Bishop Collins, and the other stating that when he was in Russia last year, the President, Archbishop Agathangel, expressed his desire that a member, who should be competent in theology and history, might come to Russia and deliver some lectures on the Anglican Church. This had again been pressed for from Russia, and the General Committee were certain that the effect of such a visit would be very important and valuable. An opportunity has opened of securing one who would be perhaps of all the most suitable to go, and the necessary fund to be raised would be about £30. "The interest in the English Church," the appeal concludes, "is already widespread in the country, but much ignorance of our true position prevails; and there is no doubt but that such lectures, published afterwards with important recommendations and enhanced in interest by the personal visit of an eminent Religious, would be widely read."

The *Times* newspaper publishes an important statement from Lord Halifax on the subject of Prayer Book Revision.

In view, he says, in part, of the determined effort now being made to force upon the Church a revision of the Prayer Book, and in view particularly of the recent action of the Bishop of Hereford and of such utterances as those of some of the Bishops in the Northern Province, a revision (on such lines as those that have been proposed in Convocation) seems likely to "drive many of the clergy and laity into independent action in defence of the Catholic doctrines and practices which it is the duty of the Church of England to maintain." Mindful of such contingencies, and of the grave anxieties which have been aroused, Lord Halifax states that a number of leading and influential Catholic Churchmen, both clerical and lay, have met in the course of this last summer at Hickleton, by the invitation of Lord Halifax, when the circumstances of the present situation were fully discussed for three days, with the result that those who were present, and others who have since been consulted, pledged themselves to the following lines of conduct:

"To resist and refuse to employ any revised form of the Book of Common Prayer which:—

- "1. Relaxes the present directions of the Ornaments Rubric.
- "2. Alters the substance of the Athanasian Creed, or removes the duty of reciting it on certain holy days.
- "3. Sanctions the giving of Holy Communion to persons who are neither confirmed nor desirous to be confirmed.
- "4. Fails to restore a better and more primitive, 'Order of the

Administration of the Lord's Supper,' the irreducible minimum of improvement being:—

"(a) the linking together of—

- "1. Preface and Sanctus.
- "2. The present Prayer of Consecration.
- "3. The present Prayer of Oblation.
- "4. The Lord's Prayer.

and (b) the placing of the Exhortation, Confession, Absolution, and Comfortable Words in their proper place after the Communion of the Priest.

"5. Sanctions the postponement of Holy Baptism beyond the limits of time appointed in the present Book of Common Prayer.

"6. Fails to provide a form for the Scriptural and Catholic practice of anointing the sick.

"7. Fails to recognize or in any way interferes with the continuous reservation of the Sacrament of Christ's Body and Blood, the object of this reservation being to ensure, so far as is possible, that the sick and dying shall not be deprived of Holy Communion.

"8. Fails to sanction direct prayers for those "who are fallen asleep in Christ," together with a Collect, Epistle, and Gospel for the celebration of the Lord's Supper on their behalf."

They held, in conclusion, that such opposition would be justified by the fact that the presence of all or any of these defects would imply on the part of the revisers a want of fidelity to the universally received doctrine or practice of the whole Catholic Church.

The *Times* considered this statement by Lord Halifax of so much importance to the public at large that, besides publishing it, it devoted a leading article thereto, and again backed up, of course, the present proposals to tamper with the Prayer Book.

An appeal for £70,000 to complete the first portion of Liverpool Cathedral has been made at a meeting recently held in St. George's Hall, Liverpool, at which the Archbishop of Canterbury was the principal speaker.

A memorial to King Edward VII, in Sandringham Church, to which not only every member of the Royal Family, but every resident and worker on the estate had contributed, has now been dedicated by the Bishop of Norwich. It took the form of an elaborate scheme of decoration of the chancel, including the erection of a stained glass window in the east end. The chancel also contains another memorial, the anonymous gift of a citizen of the United States, in the shape of a solid silver Altar and reredos.

The Bishop of Stepney presided last week at a conference on the subject of demoralizing literature held under the auspices of fourteen London societies interested in public morality. There was a large attendance. In an introductory address the Bishop said they must attack the printed book, the flaring advertisement, and the defiling shop. The limits of the law would have to be pressed much further and the law itself enormously strengthened. The Rev. Herbert Bull remarked that very real help had been afforded by the contribution of certain well-known libraries. At least 14 books had been excluded from these libraries, and in addition several had been limited in circulation, while others had been revised, and as an antidote many good books had been spread about. Resolutions were passed that a committee should be appointed to consider the question of obtaining a legal definition of indecent literature, etc., and that a deputation to the Home Secretary with regard to the Indecent Advertisements (Amendment) Bill should be organized.

Attack Bad Literature

The consecration of the Dean of Norwich (Very Rev. H. Russell Wakefield, D.D.) as Bishop of Birmingham took place in Southwark Cathedral on St. Simon and St. Jude's Day. The enthronization of the Rt. Rev. Charles Gore, D.D., D.C.L., LL.D., translated from the See of Birmingham to that of Oxford, took place in Christ Church Cathedral on October 30th, in the presence of a large congregation, which included the Bishop of London, the Vice-Chancellor of the University, the Mayor and other civic representatives, the Dean of Windsor, nearly 400 priests of the diocese, and about 150 churchwardens.

Personal Mentions

Among the King's new chaplains is the Rev. Dr. Swete, Regius Professor of Divinity at Cambridge. J. G. HALL.

IF YOU HAVE great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well directed labor; nothing is to be obtained without it.—*Joshua Reynolds.*

ANNIVERSARIES OF NEW YORK PARISHES

Centenary of St. George's Was Kept Last Sunday

ST. PETER'S, HOLY APOSTLES', AND CALVARY PASS
NEW MILESTONES

Sanctuary Painting Unveiled at Rondout

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, November 21, 1911

It is a season of parish anniversaries in New York City, and especially in what used to be called the outskirts. St. George's, once so very far down town, moved to Stuyvesant Square, then so far uptown that Dr. Tyng's prediction that Fourteenth street would become a great business thoroughfare was ridiculed. St. Peter's Church, planted eighty years ago by the students of the General Theological Seminary, was the village church in Chelsea. Now it is "down town" in West Twentieth street without change of location. Not far away from this parish is the Church of the Holy Apostles, at the corner of Ninth avenue and Twenty-eighth street. Here the church is 75 years old, and will celebrate its anniversary on Sunday, November 26th. A few blocks east of St. Peter's is Calvary Church, at the corner of Fourth avenue and East Twenty-first street. This parish will celebrate its seventy-fifth anniversary on the same day. Efforts will be made by both churches to augment their endowment funds and also to secure greater facilities for larger work along social service lines.

St. George's Centennial

The centennial anniversary of St. George's Church, Stuyvesant Square, New York City, was fittingly observed last Sunday. The programme for the day included the celebration of the Holy Communion at 7 o'clock, with an address by Bishop Burch. Morning Prayer was said at 9:30. The great Eucharistic service began an hour later. The Bishop of New York made an address, and an historical sermon was preached by the Rev. Dr. Manning, rector of old Trinity. At 4 o'clock there was a children's service with historical lecture illustrated by stereopticon views. The Rev. Dr. Hugh Birkhead, rector of St. George's, gave an illustrated historical address after Evening Prayer, at 8 o'clock. On Tuesday afternoon and evening there was a parish exhibition in the Memorial House to enable the visitors to see all the parish organizations at their work.

Because of the large membership at St. George's Church, admission to the events was by tickets. The attendance was very large and overtaxed the capacity of the great church and of its commodious parish hall.

Some little excitement was caused at the morning service when, as those who had collected the offerings were about to present them at the altar rail, Mr. J. Pierpont Morgan, senior warden, tripped on the end of a kneeling cushion and partly fell, tipping the alms basin partly over in doing so. No harm was done.

St. George's was at one time a "chapel of ease" in Trinity parish, and was established in 1748. The first edifice was built at the corner of Beekman and Cliff streets. A large fire destroyed this building in 1814, three years after St. George's Church had been incorporated as an independent parish. A new and larger edifice was built on the same site. The encroachments of business made the removal of the church uptown a necessity, and Mr. Peter G. Stuyvesant gave a site on Stuyvesant Square. The offer was accepted, and on June 23, 1846, the cornerstone of the new St. George's was laid by Bishop Meade of Virginia. This building was so badly injured by fire in November, 1865, that it required almost a complete rebuilding. This work was carried on for two years, and was the last great undertaking in Dr. Tyng's rectorate. Although St. George's is, in a sense, 163 years old, its independent organization began just 100 years ago. When, in 1811, it severed its parochial connection with old Trinity, the Rev. Dr. John W. Kewley was elected rector, and Garret H. Van Wagenen and Harry Peters, church

wardens. Successive rectors have been: Rev. Dr. James Milnor, 1816-1845; Rev. Dr. Stephen H. Tyng, 1845-1878; Rev. Dr. W. W. Williams, 1878-1881; Rev. Dr. Wm. S. Rainsford, 1883-1906; Rev. Dr. Hugh Birkhead, present rector.

The centennial of the parish will be marked by the erection of the "Anniversary Chapel" to the north and adjoining the church. Of its uses, *St. George's Herald* says: "We hope that every wedding and funeral throughout the parish may take place in the new chapel." The new building will be opened about January 1st. As a further memento of the centenary, the Rev. Dr. Anstice has written a history of St. George's chapel and parish, with many pictorial illustrations.

St. Peter's Church, so well known to seminarians, kept its eightieth anniversary on Sunday, November 19th. The sermon at the mid-day service was preached by Bishop Burch. The Rev. Dr. Lubeck was the evening preacher. A house in Nineteenth street is to be purchased, especially for the preservation of light in the sanctuary of the church and for protection of the immediate neighborhood. This has entailed a large indebtedness and the rector, Mr. Roche, is making an appeal for assistance to former parishioners.

Celebrate
80th Anniversary

More services are held in the church than ever before and there is more need for its ministrations than ever. At this anniversary special efforts are being made to increase the endowment fund of the parish, and to provide for a new parish house in place of St. Peter's Hall. Only a few of our parishes on Manhattan island are older than St. Peter's.

Sanctuary Painting Unveiled

A sanctuary painting in the Church of the Holy Spirit, Rondout (Rev. Paul Rogers Fish, rector), has recently been unveiled, and is worthy of more than space will permit, nor does the accompanying illustration show the lights and shades that assist in making the painting a notable one. The subject is "The Descent of the Holy Spirit." The artist is Mr. Paul Jennewein of New York. The painting is forty-four by something more than twenty feet in extent, and there are fifteen life-size figures. It is presented to the parish as a memorial to the late William H. Campbell, given by his daughter, Mrs. Seth Staples.

Week of Prayer for Young Men

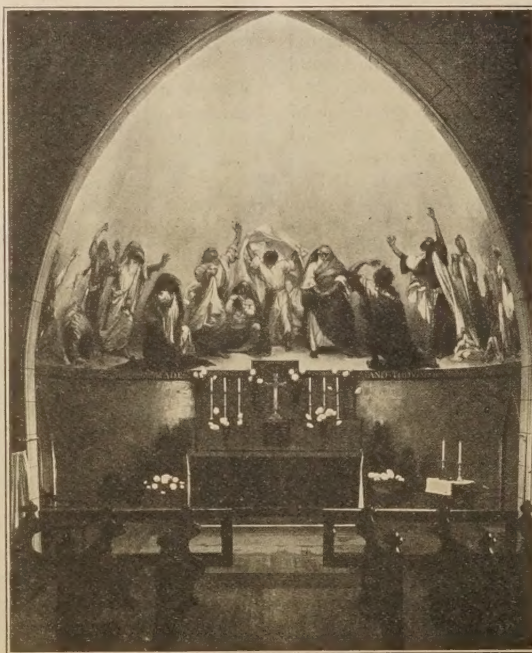
Sermons on prayer, and instructions to young men on praying without a book, with intercessions by young men themselves in behalf of missions and their furtherance by young men, will be features of a Week of Prayer, to cover the first

week in Advent this year. Sermons on prayer will be delivered by regular clergy in the Cathedral of St. John the Divine, in St. Thomas' church, St. George's, Holy Trinity, Holy Apostles' St. James', and some other churches. The plan is a part of the work of the Seabury Society of New York for young men and missions, and has now been maintained for three years. There is a Fraternity of Prayer with about 3,000 enrolled members.

The annual service of the Actors' Church Alliance of America was held at St. Michael's Church, Amsterdam avenue and Ninety-ninth street, Manhattan, on Sunday evening November 19th. The sermon was preached by the Rev. Thomas McCandless. On Monday night, in St. Michael's parish house, Mr. McCandless gave an illustrated address on the Church's work among the immigrants at Ellis Island. The speaker was for four years the representative of the New York City Mission Society.

Frederic Cope Whitehouse, fourth son of the late Bishop of Illinois, died in this city on Thursday, November 16th. The funeral service was held in Grace Church chantry on Saturday afternoon, and the interment was made in Greenwood cemetery. Mr. Whitehouse was a noted Egyptologist. He was born in Rochester, N. Y., on November 9, 1842. After receiving his B.A. and M.A. at Columbia College he studied in France, Germany, and Italy, and became honorary member, fellow, and corresponding member of many learned societies.

The American Peace and Arbitration League has asked the clergy and ministers throughout the United States to observe November 26th as "Unity Sunday." It is suggested that in each church a sermon dealing with the pending arbitration treaties be preached



SANCTUARY PAINTING,
Church of the Holy Spirit, Rondout, N. Y.

and appropriate prayers said. It is believed by the league that these proposed treaties "stand in grave danger of failure of ratification," and that these special services should be held to urge the necessity of favorable action. Responses already show a marked willingness on the part of clergy and people to support these arbitration treaties. A long list containing many hundreds of names of clergy and ministers is printed in some of the daily papers. It should be noted that the list does not take account of favorable responses received from persons outside the state of New York.

By her will, filed Saturday, November 18th, the late Mary E. Robert left \$5,000 to St. Luke's Hospital to endow "The Mary E. Robert Bed"; \$2,000 to St. Mary's Free Hospital for Children, and \$2,000 to the Home for Incurables. The testatrix made her

Miscellaneous Items

nieces the residuary legatees.

The Rev. Dr. William S. Rainsford, now living at Ridgefield, Conn., departed for Europe on Wednesday, November 15th. Dr. Rainsford was called away by the death in London of his brother, the Rev. Marcus Rainsford. Mrs. Rainsford will leave this country in a week to join her husband. They will return to their home in the spring.

The cornerstone of St. Thomas' church will be laid on Tuesday afternoon of this week.

DEATH OF BISHOP MACKAY-SMITH.

The Living Church News Bureau
Philadelphia, November 21, 1911

FOR the second time within the year, the diocese of Pennsylvania is bereaved of its Bishop. Bishop Mackay-Smith, after an heroic struggle against advancing disease, when the hour was almost at hand for him to lay down his high office for whose succession provision had been made, most unexpectedly yielded to the pressure that has weighed so grievously upon him, and passed to his rest, early on the morning of Thursday, the 16th of November. He had borne up well under the fatigue of the long consecration service and the ceremonies and functions incident to welcoming the new Bishops and installing them in office, and on Wednesday evening was present at the reception given by the faculty of the Divinity School, though he seemed weak and bore the marks of suffering. He returned home apparently not much fatigued, but at half-past one he became suddenly worse and died before medical aid could be summoned.

The funeral of Bishop Mackay-Smith was held from the Church of the Holy Trinity, Nineteenth and Walnut streets, on Saturday, the 18th, at 10:30. The clergy of the diocese, almost without exception, were present in their vestments, and a considerable number also of Bishops and priests from other dioceses. Among the latter were Archdeacon Nelson of New York, the Rev. Henry Ferguson of Hartford (representing the alumni of St. Paul's School), the Rev. Dr. McKim of Washington, president of the House of Deputies of General Convention, and the Bishops of New Jersey, Newark, Long Island, Washington, Harrisburg, Bethlehem, and Wyoming.

The opening sentences were said by the Rev. Floyd W. Tomkins, D.D., rector of the church. Bishop Garland read the lesson and Bishop Rhinelander led in the Creed and prayers. The two hymns sung were "Tarry With Me, O My Saviour," and "For All the Saints." The honorary pall-bearers were Messrs. R. Francis Wood, W. W. Frazier, John E. Baird, Samuel F. Houston, E. H. Bonsall, Francis A. Lewis, Ewing L. Miller, and William R. Howe of New York. These gentlemen, together with the members of the Standing Committee, the Rev. W. Arthur Warner, secretary to the late Bishop, and the two Bishops, accompanied the body to New York, where interment

was made in Woodlawn Cemetery. The Bishop of New York participated in the service at the grave.

The Rt. Rev. Alexander Mackay-Smith, D.D., was of New England ancestry, and was born in New Haven, Conn., June 2, 1850. He was educated at St. Paul's School, Concord, and at Trinity College and the General Theological Seminary, followed by study abroad. and was ordered deacon in 1876 by Bishop Williams of Connecticut and priest in 1877 by Bishop Paddock of Massachusetts. His diaconate was spent as assistant minister of All Saints', Worcester, Mass., whence he went to Grace Church, South Boston, for three years, spent in city mission work. He was assistant at St. Thomas' Church, New York, from 1880 to 1887, and then became Archdeacon of New York, and for five years was intimately associated with Bishop Potter in missionary work in that diocese. In 1893 he was elected rector of St. John's Church, Washington, where he spent a happy ministry of nine years. It is well known that he left his parish with much reluctance when he was chosen Bishop Coadjutor of Pennsylvania in 1902, having previously declined an election as Coadjutor of Kansas.

He was consecrated on the feast of SS. Philip and James, 1902, in the Church of the Holy Trinity, Philadelphia, by Bishops Doane, Scarborough, Whitehead, Potter, Talbot, Adams, Leonard, Satterlee, McVickar, and Mills of Ontario. His episcopate was marked by faithful and unremitting labor, as assistant to the aged Bishop Whitaker, but was shadowed for years by increasing physical disability. In 1908 he went abroad for rest and medical treatment and was absent for almost a year. On the death of the diocesan last February he succeeded to the see, but yielding to the urgent advice of his physicians, he asked, at the annual convention of the diocese in May, for the election of a Bishop Coadjutor and also a Suffragan, and at the time of the consecration of Drs. Rhinelander and Garland to those offices, less than three weeks ago, he announced that his resignation had been presented to the House of Bishops, to take effect February 10, 1912.

Bishop Mackay-Smith received the degree of D.D. from Trinity College in 1889, and S.T.D. from Hobart the same year. He was widely known and honored in the Church, and had taken an active part in the civic and philanthropic affairs of Philadelphia. His private fortune was administered as a trust from God, and his gifts to missions and charities were many and generous. Among the last acts of his life were the offer of his beautiful house to

the diocese for an episcopal residence and the donation of a goodly sum to the parish of All Souls for the Deaf, toward the building of their new church and parish house. He entertained the clergy and people of the diocese frequently and most hospitably in his own home, and lent ready aid to every appeal for support in the work of the parishes and institutions under his care.

By melancholy necessity, the first official communication of Bishop Rhinelander to his clergy was the formal announcement of the death of Bishop Mackay-Smith, issued in the evening of the 16th, together with directions for the funeral services and proper memorial observances. After the announcement of the Bishop's death, Bishop Rhinelander's letter continues:

"By the law of the Church I succeed him in office, and I hereby bid you to earnest and devout prayers and thanksgiving to God: for the good example, in generous faith and steadfast patience, of the late Bishop; also for his bereaved family; also for the diocese in this sudden shock of change; and lastly for myself, that God's Name may be glorified and His will accomplished in all things." Then follow directions for the use of certain prayers, altered to suit the occasion, to be said at the services on Sunday. These are: for the late Bishop, the collect from the Burial Office beginning "Almighty God, with whom do live the spirits of those who depart hence in the Lord"; for the diocese, the final prayer in the Office of Institution, substituting "diocese" for "congregation"; for the present Bishop, the prayer before the Blessing in the Order for the Consecration of Bishops; and the appointed prayer for those in Affliction with special mention of the late Bishop's family



RT. REV. ALEX. MACKAY-SMITH, D.D.,
Late Bishop of Pennsylvania.

[Photo by Gutekunst.]

CHICAGO WILL DEVELOP SUNDAY SCHOOL WORK

Elaborate Plans are Made by the
Diocesan Commission

CONTEST WITH LIQUOR POWERS IN SHERIDAN PARK

Northeastern Deanery Meeting at Grace Church

OTHER LATE NEWS OF CHICAGO

The Living Church News Bureau
Chicago, November 21, 1911

EXTENSIVE plans have been announced by the diocesan Sunday School Commission (of which the Rev. C. H. Young is chairman and the Rev. H. B. Gwyn is secretary), for giving nine weekly lectures on Teacher Training, for the Sunday school teachers of the diocese on Monday evenings, commencing November 27th. There will be three parish houses, one on each "side" of the city, in which these nine lectures will be given, namely: Trinity Church for the South Side, the Church of the Epiphany for the West Side, and the Church of the Atonement, Edgewater, for the North Side. The nine themes are as follows: (Group "A"), "Fundamental Principles, Curiosity and Interest, and Memory"; (Group "B"), "Imagination, Reason, and Analogy"; (Group "C"), "Attention, the Will, and Habit." Each of these three groups has been placed by the Commission in charge of a different chairman, viz., Group A, the Rev. F. C. Sherman; Group B, the Rev. Dr. J. H. Hopkins; and Group C, the Rev. Dr. Herman Page. The speakers who have thus far accepted are: for Group A, the Rev. F. C. Sherman and the Rev. Jay Claude Black; for Group B, the Rev. George Craig Stewart, the Rev. Harry S. Longley, and the Rev. Dr. J. H. Hopkins; for Group C, the Rev. Dr. Herman Page, the Rev. Gilbert W. Laidlaw, and the Rev. John B. Pengelly. The lectures will be given in the parish houses, and, with ample time for discussion and questions, will last one hour in each instance.

The nine weeks will begin on the South Side on November 27th; on the West Side on January 8th; and on the North Side on January 29th. For the past four years some such course as this has been annually arranged by the diocesan Sunday School Commission, and this year's course gives promise of large helpfulness along these very important lines. Certificates of graduation have been given in previous years to all who have taken an examination in the courses.

A spirited and successful contest with the Liquor Powers—that Be of Chicago was recently waged in Sheridan Park, the Rev. H. B.

United Effort Defeats License

Gwyn, rector of St. Simon's parish, taking no small part in the leadership. A few weeks ago an attempt was made to obtain a license for a saloon on the site of the now disused railroad station in Sheridan Park. A movement was at once set on foot, starting in an enthusiastic mass meeting held in St. Simon's parish house, to petition the mayor of Chicago against the issuing of the license. All the congregation of Christian people in the vicinity joined the crusade, and some 2,500 signatures were speedily secured from heads of families and males of legal age. Over 99 per cent of those who were asked, gladly and willingly signed the petition. Mayor Harrison gave an encouraging response, and said that only the mandamus of the highest court would force him to issue the license. Since this interview with the mayor, a persistent effort has been made to make the whole territory involved a "dry" section of Chicago; a careful canvass of the whole of Sheridan Park has been made, and a petition to the mayor and the city council has been sent, requesting the passage of a city ordinance to this end. All of which is very interesting as showing, for one thing, what a congregation of the Church can do in furthering movements for public welfare, when rector and people are agreed and are willing to work.

The 152nd chapter meeting of the Northeastern Deanery of the diocese of Chicago was held at Grace Church, Wabash avenue, on

Northeastern Deanery Meeting

Thursday, November 14th, and was an unusual meeting in many ways. There were about sixty of the clergy present, including the Bishop and Bishop Suffragan-elect, who is still the Dean of this Convocation, and who celebrated the Holy Eucharist in the Hibbard Memorial Chapel at 11 A. M., on this occasion. The business session took the form of the annual meeting, and the Rev. Hugh J. Spencer was reelected secretary. The Rev. W. C. Way was likewise reelected treasurer. The address at the morning session was by Mrs. Ella Flagg Young, the superintendent of the Chicago public schools. Her theme was "The Public Schools and Morality." She treated the subject in the most inclusive way, and gave an unusually thoughtful and able review of the system now at work in the Chicago public schools, carried on by the 7,000 teachers under Mrs. Young's superintendency. The Chicago schools are considered among the best in the entire nation. The afternoon address was given by the Rev.

Professor Burton Scott Easton, Ph.D., D.D., of the Western Theological Seminary. It was a scholarly address on "The Double Eschatology of Later Judaism." The light thrown by the latest scholarship upon the meaning of the terms "Messiah" and "Son of Man," and the historical changes in the Judaistic point of view during the centuries immediately pre-Christian, were forcibly presented. The meeting held the attention of a large group of the clergy until late in the afternoon. The next meeting, on February 11, 1912, will be held at the Church of the Redeemer, Chicago. The large guild rooms and ample accommodations of Grace Church parish house offered most welcome hospitality to this well attended meeting.

Many of the choirs of the city parishes make special efforts to provide special music at least once a month, at their afternoon

Special Musical Services

or evening services. The choir of St. Paul's Church, Hyde Park, is giving a series of cantatas at the 4 P. M. services on the fourth Sundays from October to April, the list including Sullivan's "The Prodigal Son"; Maunder's "A Song of Thanksgiving" (for November 26th); Maunder's "Bethlehem"; Horatio W. Parker's "The Shepherd's Vision"; Gounod's "Gallia"; Stainer's "The Crucifixion," and Harold Moore's "The Darkest Hour"; and C. Villiers Stanford's "The Resurrection," in the months following November. St. James', Chicago, has for some years given extra musical orders of service on one Thursday afternoon a month, and the Church of the Redeemer unites its two choirs in a similar special service on the evening of the second Sunday in each month. At Grace Church, Mr. Harrison Wild gives several organ numbers on the largest and finest organ in the diocese, at such services, and numbers of other choirs and organists observe a similar rule. The diocese is well supplied with first-class choirs.

Work is progressing on the new St. Jude's church, Ninetieth street and Exchange avenue, where the Rev. W. S. Pond is carrying

Work in the Mission Churches

on a mission under the supervision of the Rev. Dr. Herman Page, priest in charge. This mission work, and that of Holy Trinity, in the Stock Yards' district, are part of the extensive enterprises looked after by Dr. Page and his staff, in addition to the many local activities of St. Paul's parish, Hyde Park. Likewise the rector of St. Peter's parish, on the North Side, is looking after the chapel of St. John the Evangelist, on Rees street near Clybourn avenue, as priest in charge, the vicar being the Rev. Frederic Welham. It is a rule of this diocese that all missions are directly in the care of the Bishop, and if any rector is placed in charge of a mission it is as priest in charge, and the work is not considered a part of his own parish, but a part of the missionary work of the diocese.

A new departure at Calvary Church, on the West Side (the Rev. Geo. M. Babcock, rector), is that of tithing the income of every

Tithe Income of Organizations

parish organization, the tithe being devoted to extra-parochial objects. Calvary parish is feeling the impetus of increased activity in all its departments. The Young People's Society have assumed part of the mortgage on the church, and are vying with the older organizations of the parish in their efforts to reduce the debt. The Woman's Auxiliary in Calvary parish has an unusual record for promptness in meeting its pledges, and is keeping alive a strong missionary spirit among all the parish organizations. TERTIUS.

FIND YOUR WORK—THEN DO IT.

REMEMBER, my son, you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work.

If you look around you, you will see the men who are most able to live the rest of their lives without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of 30. Men die sometimes, but it is because they quit work at 6 P. M., and don't get home until 2 A. M. It is the interval that kills you, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them. It does not even know their names. It simply speaks of them as "so-and-so's boys." Nobody likes them. The great busy world does not know that they are there.

So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you.—Robert J. Burdette.

I KNOW NOT HOW it is. I know not all the law, I am only sure of this: the fight that each man fights behind his chamber door for courage and for patience and for faith, he fights not for himself alone, he fights for all mankind; he fights as one who is a helper of his kind, as a blood brother of that One who in little Galilee, obscure, almost alone, was wounded for our transgressions and bruised for our iniquities, and Who upon the cross became the Burden-bearer of the human race.—Selected.

PRESIDENT TAFT AT SEWANEE.

BY STUART L. TYSON, M.A., (Oxon.), Chaplain.

ONE of the greatest events in the history of Sewanee occurred Friday, November 10th. The President of the United States, in the midst of what he called a missionary journey on behalf of International Peace, turned aside from his path, and leaving behind him the great centers of commerce and industry, devoted a large part of one of his busiest days to a visit to our beautiful University in the Cumberland Mountains.

The weather was inauspicious. The clouds hung low over the park as his train crept up the eight miles of mountain grade; but nothing could damp the wild enthusiasm of the vast throng as William Howard Taft stepped from his car, and we realized that our President was indeed in our midst. Everyone was there—Chancellor, Vice-Chancellor and Professors; iron-lunged undergraduates, and cadets of the Military Academy, resplendent in new uniforms and rifles; every resident of the community; stalwart and grizzled mountaineers from all the lost coves of the Plateau; dwellers from near-by towns and villages; the entire colored population of the mountain; an army of secret-service men, reporters and camera fiends; delegations from an adjacent monastery and convent; all were there, and ere the President had entered the waiting automobile and the long procession to the University was formed, he had smiled his way into the hearts of us all.

He was taken immediately to All Saints' Chapel, where the regular choral service of the University was held; and he told the Chancellor on leaving, that nothing had impressed him as had the reality, fervor, and beauty of that splendid service. Like so many visitors to Sewanee, he was struck by the fact that religion indeed comes first in this Christian university. There was no reception first, no speech-making; the whole mountain repaired to the Chapel immediately on his arrival. And in truth the scene within might well impress even our President. The great Gothic building was packed to its very doors, hundreds of people standing in every aisle; and it was inspiring to note the heartiness, to hear the volume of sound in the patriotic hymns, in the 138th Psalm with its prophecy that "all the Kings of the Earth shall praise Thee, O Lord," or to observe the great congregation as they listened in deepest silence and attention to the words of St. Paul in the 13th chapter of Romans, that "The Powers that be are ordained of God," and that therefore it is our duty to obey them. In chapel there was absolutely nothing but the religious service of Prayer and Praise.

At the conclusion of the service, the congregation passed out into the Chapel Park, and gathering around the porch, listened with rapt attention to an address on International Peace. The President's words have already been read by millions of people, so that it is unnecessary to repeat them here. But perhaps what he said in his speech about Sewanee has not received so wide a circulation. Referring to this "Gem of the Mountains," and to his delight at being able to visit us, to the fact that his recent "missionary labors" had made him feel rather Episcopal himself, he went on to speak of what Sewanee had done for America. After paying a tribute to our great alumnus, Chief Justice Lurton, and others almost as well known, he went on to say:

"There is another gentleman in Panama, Col. Wm. C. Gorgas, whose instruction at Sewanee prepared him to render a great service to his country, and to him must be attributed the chief credit in the building of the Panama canal. The French tried to build this canal, but on account of malignant malaria and yellow fever they were compelled to abandon the project. Col. Gorgas learned a great deal about yellow fever and malignant fever and their causes, and having once found the cause, we had the key to the situation. I say this unreservedly, that without Col. Gorgas' knowledge and the work which has been done under him, the canal could not have been built. He came from Sewanee."

His praise of Sewanee and of its graduates was unreserved. Referring to our deep poverty and to "the millions that are awaiting you," he said that "if Sewanee gets all the endowment that she deserves, she will soon have more than she needs."

The conclusion of his speech was followed by the wildest enthusiasm, and it was with difficulty that a path to the Library could be cleared by the twelve mountain giants who had been sworn in as special officers. Here he held a reception, and at its close was driven through the great park to some of the magnificent views over the surrounding plains. At Green's View the clouds hid the foot of the mountain; but as the party were about to leave, the sun suddenly burst through the mists, and drenched the far-distant valley with a flood of golden glory.

We shall never forget that Friday. The impetus which the President's visit has given, not only to us on the mountain, but throughout the South and indeed to all the supporters of Christian Education, would be hard to exaggerate. To Major Archibald Butt, the military aide of the President and a Sewanee alumnus, through whose untiring efforts the visit was made possible, we owe a great debt. This unusual veneration for Sewanee on the part of its alumni has been noticed abroad; and in *The Life of Christ in Recent Research* Dr. Sanday remarks upon it. Speaking of its graduates who from time to time find their way to Oxford, he says that Sewanee seems to be a kind of Mecca.

"The university has no millionaire behind it, like so many of the great institutions of the Western Republic. To all appearance ruined soon after its foundation by the Civil War, and a gradual growth from small beginnings, it yields to none of its wealthier and more imposing competitors in the affectionate reverence of its sons. Indeed, there has always seemed to me to be a peculiar quality about this reverence, such as we, on this side of the Atlantic, are accustomed to see in those poorer bodies that have about them some special touch of romance."

Some reasons for this veneration were appreciated by our visitors last Friday.



PRESIDENT TAFT SPEAKING AT SEWANEE.

PHILADELPHIA NOTES OF LAST WEEK.

THE seventy-eighth anniversary of the Bishop White Prayer Book Society was held in St. Andrew's Church, Philadelphia, on Sunday evening, November 19th. Bishop Rhinelander and Bishop Garland were both present, and many others of the clergy. Evening Prayer was said by the Rev. Louis C. Washburn, D.D., the Rev. Edward M. Jefferys, D.D., and the Rev. W. Arthur Warner; the annual report was read by the Rev. William C. Richardson, D.D., and the Rev. George G. Bartlett preached the sermon. The first annual meeting of this useful society, it is interesting to note, was also held in St. Andrew's Church on May 22, 1834, under the presidency of Bishop White.

The tenth anniversary of St. Martha's Settlement House was observed on Friday, November 17th, by a service at which Bishop Rhinelander made a sympathetic address. The reception and tea which had been planned were omitted, because of the death of the Diocesan.

The reception to be given by the Penn Club and several other projected social functions in honor of the Bishops have also been given up, on account of the bereavement of the diocese.

The addition to the parish house of Christ Church, Germantown (the Rev. Charles H. Arndt, rector), was opened with a parish reception, on Wednesday evening, November 15th. A large number of parishioners inspected with great satisfaction the enlarged facilities, by which the capacity of the parish house is fully doubled.

WHY DON'T YOU GO TO CHURCH?

YOU ARE "too tired to go to church." That's sheer nonsense. There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting, that's loafing. Tell yourself, honestly—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world when you make work of it. Two hours in church, two hours in the quiet; the music, the sermon, the reading, the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why don't you go to church?—Bob Burdette.

MICHIGAN CITY DIOCESAN COUNCIL.

THE thirteenth annual council of the diocese of Michigan City met in the Cathedral at the see city Wednesday, November 15th. There was a celebration of the Holy Eucharist at 7 A. M., the Bishop being celebrant; the lay and clerical delegates making a corporate communion. At the business session all of the active clergy of the diocese, with one exception, were present, and a large number of the parishes had a full delegation, the council being the largest ever held in the diocese.

The Rev. M. M. Day was elected Secretary of the diocese, and the Bishop read his annual address. In this he deplored the fact that so many of the parishes and missions delayed the payment of their diocesan assessments until the close of the fiscal year, thus causing serious embarrassment to the officers of the diocese, the Bishop, and many faithful missionary priests. He was happy to say that the year closed with all assessments paid and a balance of over \$1,000 in the missionary treasury, but the greater part of this had been paid within the last ten days, and many of the missionary clergy had been waiting three months for their stipends. He hoped that for the coming year the missionary assessments might be paid monthly. The Bishop then reported the usual visitations, confirmations and other episcopal acts, finding the diocese in a flourishing condition.

Acting on the suggestion of the general Board of Missions, a missionary committee was appointed to coöperate with the Board, and chiefly to promote the every-member canvass for missions in every parish and mission in the diocese, the members of the committee being the Rev. Cody Marsh, Rev. B. P. Ivins, and Messrs. E. D. Gaston of Fort Wayne, Homer Johnson of Goshen, and J. A. Scott of Mishawaka. A motion was then carried to accept the apportionment of \$2,550 laid upon the diocese for General Missions, followed by a lengthy discussion as to the method of apportioning this amount to the various parishes. It was finally decided to lay a 10 per cent assessment on the average annual expense of each parish for the past five years, this being considered more equitable than a per capita assessment. The council then paused for missionary noon-day prayer, and afterward provided for raising \$2,500 for diocesan missions and expense.

Former officers were reelected, a Sunday School Commission was established with Dean Trowbridge as chairman, a Social Service Commission was created consisting of Dean Trowbridge and Messrs. E. M. Parker and E. T. Wood.

The delegates to the Missionary Council are the Rev. Messrs. Hastings, Scofield, Averill, and Trowbridge, and Messrs. Conkey, Norton, Campbell, and Gaston. Members of the Diocesan Missionary Committee are the Rev. Messrs. Hastings, Trowbridge, Smith, and Marsh, and Messrs. H. S. Norton, E. D. Gaston, J. A. Scott, and H. G. Hess.

A motion was passed ordering the committee on canons to consider the expediency of a diocesan disciplinary canon for divorced communicants who re-marry. A resolution was also passed advising the changing the time of the annual council from November to September, a more convenient time of the year.

There was some discussion of the Men and Religion Forward Movement, which was warmly commended by Dean Trowbridge and Rev. W. S. Howard, and it was decided to send literature to all the clergy and church wardens and to plan a federation of men's societies throughout the diocese.

The day preceding the Council, November 14th, was given up to the Woman's Auxiliary. There was corporate Communion at 7 A. M., business meeting both morning and afternoon, and in the evening, a missionary service, with a sermon by the Department Secretary.

"ONE OF THE LEAST OF THESE MY BRETHREN."

WHILE THE COBBLER mused, there passed his pane a beggar drenched by the driving rain; he called him in from the stony street and gave him shoes for his bruised feet. The beggar went, and there came a crone, her face with wrinkles of sorrow sown; a bundle of faggots bowed her back, and she was spent with the wrench and rack. He gave her his loaf and steadied her load as she took her way on the weary road. Then to his door came a little child, lost and afraid in the world so wild, in the big, dark world. Catching it up, he gave it the milk in the waiting cup, and led it home to its mother's arms, out of the world's alarms. The day went down in the crimson west, and with it the hope of the blessed Guest; and Conrad sighed as the world turned gray; "Why is it, Lord, that your feet delay? Did you forget that this was the day?" Then, soft, in the silence a voice was heard: "Lift up your heart, for I kept my word. Three times I came to your friendly door, three times My shadow was on your floor; I was the beggar with the bruised feet; I was the woman you gave to eat; I was the child on the homeless street."—*Edwin Markham.*

ONE OF THE most massive and enduring gratifications is the feeling of personal worth, ever afresh, brought into consciousness by effectual action; and an idle life is balked of its hopes partly because it lacks this.—*Herbert Spencer.*

POLITICAL PARTY METHODS APPLICABLE TO PARISHES.

BY WILLIAM STANTON MACOMB.

POLITICAL campaigns in many a state of the Union are over,—at least for some time to come. I, for one, observe the contrast between political party and parish work, and would like to try to point out how many apparently dormant parishes might profit by adopting some of the hustling, aggressive methods of political parties.

See how political district leaders try to arrange so that every citizen in the district who is presumably of his party, qualifies so as to vote and so that the vote may be obtained at the primary or, at any rate, at the general election. See how, in the first place, "For Rent" and "For Sale" signs and other indications of vacant or soon-to-become vacant houses within the district are watched by these party leaders and their helpers; how memoranda are made upon seeing a mover-in at a previously vacant house, or a mover-out of a previously occupied one; and notice how the different political parties meet, especially before registration, primary, and general election days, and, in a general way, reports are made of names of apparently moved-ins that might be added to, and those of apparently moved-outs that might be stricken from, the lists of registered voters.

See how door-bells are rung and electors called upon, especially on registration, primary, and general election days. See how even apparently dilatory electors,—in case they are out when called on,—are served with printed notices, filled in to read in substance that "Up to — o'clock you have not voted (or registered). Please do so at once. Polls close at 7 P. M., etc."

See how the habits of citizens in the particular district are studied by district workers, as to the usual hours of So and So's getting home from his daily occupation, etc., so that he may be the more easily approached and practically brought to the polling place before he gets his coat and hat off. Also, see what care is used in ascertaining whether citizens' taxes have been paid within two years of a general election, if that be a necessary pre-requisite for voting.

While we all know it is true that citizens ought to attend to such matter without being importuned, practical political workers know that many of them will not, and therefore resort to such and other practical methods of inducement. While it is even truer that people should come to church without being, as it were, urged, might not better results than we generally get be obtained were similar importunity resorted to? I do not think all the importunity should devolve upon the clergy, any more than all political work should be left to and expected to be done by district leaders. But may not pastors of congregations lead visiting committees? Could not dilatory or non-churchgoers get notices,—in cases where parochial visitors find those called on not in when the calls are made,—reading about this way: "You do not appear to have been to church at any service during the last two Sundays, or on any intervening day. Please try to come next Sunday. Services at such and such hours?" And also: "You do not appear to have taken (or used) your envelopes. Will you not use (or, may I not have you supplied with a pack of) contribution envelopes?"

And in the matter of envelopes, let me recommend that treasurers or accounting wardens be not the only ones to solicit people to take them. In the first place, I think it will be found they have just as much as they can properly attend to in trying to see to it that all pay up, in issuing quarterly statements, etc., without having to distribute the envelopes; and in the second place, if all this be done by them, the people may think this merely treasurers' or accounting wardens' "ways" and pay little or no attention thereto.

By all means follow political methods regarding movers into houses. Try to ascertain what, if any, ecclesiastical affiliations they have, and whatever they say they are (provided they appear not to be connected with any other congregation), invite them to the Church's services, of course, using proper discretion in the invitation. A card or folder with the services printed thereon comes in useful.

Having been a vestryman for not less than twenty and the accounting warden, chosen by the vestry, for nearly two, and a reform political district worker for about six years, I think I ought to know something whereof I write.

Should there be a Uniform Divorce Law?"

BY THE REV. CHARLES N. FIELD, S.S.J.E.

THE question is being asked everywhere whether there cannot be some relief from the troubles entailed in domestic life by the unsettled state of the law of marriage. The latest papal Bull "*Ne temere*," has only added to the difficulty, for great as may be the inconveniences of mixed marriages (viz: between Roman Catholics and others), the troubles are increased by the sweeping character of the Bull, which seems to make the children of all such marriages illegitimate and persons lawfully married guilty of simple concubinage.

Every one knows that the law of the land differs in various states and that persons who cannot be married in one state may cross the border and be married in a state adjoining. They may be married in one state, but unmarried in another. If not able to agree, they may secure a divorce in one state, but be legally married in another. There is the greatest confusion upon the point among married people, and many who consider themselves married are not married, or only locally married, or doubtfully married.

The troubles and perplexities that come to the children are beyond expression. Are they legitimate, or are they bastards? Is their birth honorable or disgraceful? Are they to speak with bated breath of one parent or two parents or of parties unknown? It is no wonder that there is a cry for a return to a universal law. It is the natural cry of the human race for a return to its primitive law of marriage.

It is a natural law, based upon the unity of the species, by which father and mother and child are one. It is a law which cannot be tampered with without insult to humanity. Apart altogether from its sacramental character, it is a natural state which it is unnatural to disturb or to break. It is the institution which is the basis of human society, and like other natural laws it has the sanction of its Maker, but in a very special manner and degree. If a man believes in God he can only accept the fact that God made man at the beginning male and female, with the divine purpose that they should be one, and that by this unity there might be multiplication, but not disunion or separation.

The Christian is strengthened by the teaching of Christ in his belief in absolute indissolubility of marriage. The one saying which seems to some persons to propose an exception is probably a statement of a possible deception which would have made marriage an unfair and dishonest arrangement, and so not binding on the one deceived. Christ teaches that marriage is as indissoluble as the union between Himself and the Church, and a Christian Church without Christ is inconceivable.

Perhaps the clearest statement of the ancient universal purposes, law, and indissolubility of marriage is nowhere more clearly given than in the marriage service of the Episcopal prayer book. There is the challenge to the parties to disclose any impediments, the pledges to be true to one another as long as both shall live, to have and to hold one another till death, and then the joining of hands by the priest as he says, "Those whom God hath joined together let no man put asunder." It is only by the clear understanding and practice of the one universal law of marriage that there can be any solution of modern difficulties or hope of domestic happiness.

* This subject is discussed by six writers in the *Boston Sunday Globe* of October 22nd. Two of the replies, being written by priests of the Church, are here reprinted.—EDITOR L. C.

ALL THE LONG AFTERNOON.

While summer waved adieu to flower and tree
All the long afternoon I thought of thee;
Long with the light of autumn's distant sun,
Long with the voice of happy days now done,
Long with the moisture of my rising tears,
Long with the burden of the absent years.

And as I whispered low thy name most dear
The wide, blue river sang it in the clear,
Sweet lisps which we heard in other days.
The clouds sailed, full of light, above the ways
Of forest verdure, lovely yet forgot
By hurrying hearts who know and haunt them not.

Washington, D. C. MARGARET JEANNETTE GATES.

HAPPINESS is one of the virtues which the people of all nationalities and every pursuit appreciate.—*Joc Mitchell Chapple.*

BY THE REV. DR. W. H. VAN ALLEN.

A CHRISTIAN CITIZEN of the United States of America owes a double loyalty: to Christ and His law first; to America second. The Christian law of marriage (which, of course, applies only to Christians) is explicit:

"Whosoever shall put away his wife and marry another committeth adultery against her; and if she herself shall put away her husband, and marry another she committeth adultery." (Mark x : 11.)

These are the authoritative and final words of Jesus Christ, our King and Lord; all Christians must be bound by them, or cease to be Christians. But here is absolutely no provision for divorce between Christians, that is, for a dissolution of the marriage bond. (Separations from bed and board, unhappily sometimes necessary, are altogether another matter.) The Prayer Book Marriage Service, which is intended only to be used for the marriage of a Christian man to a Christian woman, puts the indissoluble nature of the union clearly: "Till death us do part." And the promise is equally clear: "So long as ye both shall live." As Christians, therefore, we have no concern with divorce; it lies outside the Christian Church, and divorced people, who profess themselves free to contract other unions, do so only as they disobey the law of Christ and His kingdom, and suffer therefor the penalty of exclusion. "Let none deal treacherously against the wife of his youth, for I hate putting away, saith Jehovah, the God of Israel." (Malachi ii : 15, 16.)

But not all citizens of the Republic are Christians, or acknowledge themselves subject to the law of Christ and His kingdom; and, by the theory of our government, there is entire separation between Church and state. It is, therefore, not as a priest of Christ's Church, but as an American citizen, that I urge a national law on this subject, to correct the existing anomalies and to diminish the shocking scandals which make "American divorcees" a scorn and mockery to all Europe.

Theoretically, the standards of morality are identical over our entire nation; and it is intolerable that such wide divergences should exist on a matter fundamentally important, as between New York and Nevada, South Carolina and Rhode Island.

I need not labor to prove the harm resulting from conditions which enable a man, forbidden to remarry in his own state as a penalty for his crime, to cross the border and defy the law. Surely, if ever, here is a case for the supreme authority of the Federal government, and a national divorce law, on the general lines of the present New York state law, with severe penalties for collusion, and with provision for legal separation in case of cruelty or moral corruption, is what we must demand of Congress.

I may add that I should like to see, in addition, a requirement, before any marriage license could be issued, that adequate certificates of physical health should be presented by both parties to the proposed union.

IN MEMORY OF HARRIET BEECHER STOWE.

THE CENTENARY OF WHOSE BIRTH OCCURRED THIS YEAR.

It seems to-day as though it could not be

That only half a century ago

This land of ours, while boasting she was free,

Held some who might, alas! no freedom know;

Yet so it was—men, women, girls, and boys

Were sold and bought like cattle, dogs, and toys.

A gifted woman wrote a thrilling tale

To make this traffic vile a thing abhorred;

Nor did it of its righteous purpose fail

(The pen is mightier than is the sword),

For millions read, and thought, and stood aghast,

Their sleeping consciences aroused at last.

Her Uncle Tom, Eliza, and Legree

Had part in moving men to strive and plan

That in America should all be free,

And man no more hold property in man;

So let due honor to her name be given

By all who joy that cruel bonds were riven.

MARY ANN THOMSON.

SUFFERING becomes beautiful, when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—*Aristotle.*

THE HIGHER BROAD CHURCHMANSHIP.

BY THE REV. JAMES SHEERIN.

SOME people like descriptive adjectives in religion, and if the adjectives happen to be akin to broad, or new, or liberal, they are the more content. It had seemed to me at first that as a heading for what I am trying to say here, "The New Broad Churchmanship" might do; but, when I recollected how that poor little adjective had been overworked from the days of Neoplatonism to these times of "new thought" and "new theology," modesty and conservatism became somewhat rebellious. The man or the sect prone to a love of newness, or making exclusive claims to being "liberal," with an implication that nobody else is—must be rather crude in their knowledge of what the world has said and done, and sadly deficient in the laws of that charity which is not puffed up. There is a manner of using the principle of natural selection in theology which is decidedly unique, and at the same time selfishly comforting to the man who uses it. It is the method of certain so-called liberal sects, who, when they hear of someone using language a little out of the ordinary subject to the appellation, "liberal," proceed at once to label him theirs. Of this character were the attempts of certain "liberals" to attach Phillips Brooks to their chariots, much to his disgust, and after this manner Unitarians have laid claims to Thomas Jefferson or to Abraham Lincoln; the one a vestryman of the Episcopal Church, and the other a man who probably seldom if ever heard the name Unitarian.

The cocksureness and the narrowness of many calling themselves "liberal" or "new" is therefore a sufficient reason to shun such terms in all larger considerations. There is, however, a sense in which we may say that a new or a true Broad Churchmanship is springing up quietly among us, and it is to this I tentatively give the name, "The Higher Broad Churchmanship," with a hope that many of its enduring elements are really but a return to those of an earlier and abiding Catholicity.

This Higher Broad Churchmanship is based on the reverent fact that it is possible to be both scholarly and orthodox. There are those who sneer at this claim, and scoff at all scholarship which is constructive rather than destructive. But it is a doubtful science and a dubious scholarship which proclaims that only rationalistic or iconoclastic views of ancient theological fact are truly scientific and scholarly. If science be more concerned with method than with fact—and I for one believe it is—then an orthodox and an old theology can be, and certainly ought to be, fully as scientific as the newest of theological theories or the freshest of tentative heresies. Granted this, there is no reason for the half-apologetic, altogether shrinking attitude of certain conservative defenders of the faith. Of course there are others who are both bitter and unfair toward the opponents of inherited belief, but I am speaking now to those who read some and think considerably, but who hesitate to speak boldly and who assume that pre-occupation in parochial work is the better plan in days of uncertain attack. If a frank scientific method and a scholarly mind be not scorned by those who hold to the ancient creed, none need feel ashamed to stand in the gates with those who turn to vaguer and newer statements of religious truth. If a man be orthodox—and it is time we claim the possibility of this in the face of any kind of taunts—if he be orthodox after admitting unqualifiedly the methods of science in all his study of the truth as it is in Jesus, then he has disarmed his opponents and he has everlastingly secured his own foundations.

Two things are necessary before this desirable end can be reached. One is that we must get rid of that decidedly unscientific temperament of a certain kind of Churchmanship which makes a man fair to everything but the Church and its inherited ways. Another is that we must be willing to be thorough at all hazards. There are floating in the air to-day, charges that the clergy do not read, and that they do not care to think; that, as Bishop Gore says in *Unity and Orders*, "We are in general taking refuge in philanthropy and good works from the requirements of thinking out our religious principles."

There was, for example, a time when the so-called "Ritualist" stood under the suspicion of being somewhat effeminate, of pleasing women and children more than men, of being indifferent to the intellectual progress of modern times, and he was even charged with being incapable of understanding the movements of thought. If this were ever so, it is being changed to-day. Whether his name be legion or not, the reading cleric of Catholic literary taste is the broadest man among the learned. Members of the "Catholic School" are setting a pace

in scholarly treatment of theological truth and ecclesiastical polity that is not excelled in any party, and it is quite harmonious with any true conception of the words "broad and liberal," the cant phrase of their opponents. The possible drawback is that another set of men from the same section of the Church is showing a curious tendency to react toward the disciplinary theory of life hitherto associated more with Christians of Baptist and Methodist persuasions. In some respects, this attitude is pleasing to the evangelists, who rejoice enough in it to place themselves by the side of the "ritualists" in great conventional contests. But it is a question worth considering whether or not the ultra-Protestant acceptance of Biblical views, and the willingness to experiment with prohibition and puritanism in social habits, are not more detrimental to the permanent growth of the Church than was the anti-emotional calmness of a Bishop Butler, or the Churchly reserve of the older High Churchmen.

To coquette with Puritanism is on a par with that assumption against the Church which is a failing of some delighting in the title "Broad." The pro-Romanist, the near-Unitarian, and the ultra-Protestant alike are guilty of this friendly hospitality to the whole world outside in preference to that which they find within the Church. Their presumption is that the Church in itself is wrong in the majority of cases, and they will listen to any voice before hearing it speak. The one-sided man of the one extreme listens to Rome or to Puritanism, and is inclined to make an amalgam of the two that is impossible to his old-fashioned but scholarly brethren. The one-sided man on the other extreme—offended no doubt by a too quick readiness to describe the creed as "crystals," or to insist on "fixity of interpretation" in a mechanical sense, declares that nothing is settled, that a constant upsetting is necessary, that there is always something better elsewhere, either in certain new denominations or in the partially unexplored regions of thought, and that change and decay are the important and abiding elements in all creedal development. These are the extremes that drive men recklessly to rush to Rome or Geneva, to Unitarianism or to Nihilism, on the first signs of variation or opposition in ceremony or in dogma. It is surely possible to have a loyalty that will not be so easily shaken, a loyalty that will be awake to the intellectual movements of the day, and always ready to be at least as fair to the Church and the thing that was and is as to the new and the uncertain. It seems to be the way of the world to demand more proof for matters religious than for things secular. There is nothing in all science to justify this unreasonable demand; and there is nothing in the realms of scholarship that requires a man to snub his Church until he has heard what the world has said or is going to say. We have had much of this non-scientific Churchmanship, and it is no less harmful to the cause of Christianity whether it go by the name of Catholicism or Liberalism.

The paradoxical but always suggestive Chesterton has some words to say about Asceticism that are pertinent in this connection. He defines an ascetic as any person who is so obsessed by his belief or his practice as to see nothing else. In this sense, all sectarianism is ascetic. The Broad Churchmanship that makes a fetish of intellect, that makes so much of higher criticism or opposition to the Creed that it is blind to all good coming from the fathers of the Church, is ascetic. The Ritualist whose love of a rite leads him to endanger unity thereby, is ascetic, cry he Catholic ever so loudly. The Low Churchman whose fear of Rome renders him bitter and obtuse toward all ceremony that can be traced there, is ascetic, and knows not how near his seclusion of taste makes him to the exclusion practised by his hated Rome. The only salvation for all these is somehow or other to gather into their ecclesiastical make-up that spirit of catholicity which has persisted all through the ages, that is seen in the great Anglican thinkers of every generation, that is suggested by the Church which is content to say what is lawful and right in "this Church" without one syllable of condemnation for that which exists amongst other peoples calling themselves Christians. When the Churchman, whether he be High or Low, is loyal to the Church in this way, knowing that loyalty covers a multitude of errors, and that it is the great quality in philosophy, as Josiah Royce tells us, just as charity is the great element of morality, he has attained the status of that higher and truer Broad Churchmanship, which is the peculiar possession of no party.

Certain principles of a working Churchmanship may be briefly indicated before closing. One or two of them may seem trifling, but they are mentioned here on a venture as agreeable

to the object of this essay and as harmonious with the best traditions of the Church.

The recent tendency (which no doubt arose through alarm over our non-church going populations) to take part in revivals, and to have parochial missions, has induced a tacit readiness to accept the revivalistic attitude toward amusement. Now whether we were always consistent or not, there is at least a belief that we are traditionally more favorable toward play than other Christians seem to be. This liberty was no doubt abused, as in the days of Charles II., or in the times of the fox-hunting parson and his ways, which Wesley and the Evangelicals, as well as the later Oxford Catholics, made valiant protest against. Nevertheless, we always were, in the English-speaking world, the Church that had the sanest attitude toward the literary, the artistic, the dramatic, and the decent sporting side of human life. There are signs enough in the air to make us believe that if we not only do not run away from this ancient position, but if we now frankly accept it, and publicly proclaim it, we will win as never before. What makes the new "Disciple" sect attractive all over the West, and what makes the Unitarians have a fairly certain hold about Boston, is not half so much their reputed opposition to creed, as their readiness to accept and use our old-time naturalness and graciousness in social and outdoor life. If we choose to give this up, or hide it under a bushel, or slip it under an ill-fitting armor of Puritanism and Revivalism, as some would have us do, the day will be theirs rather than ours.

Closely related to this is the necessity of a re-appraisal of what is sin. The old creed will endure many conflicts yet. But with it there must go a better sense of proportion as to the merits of certain acts. Half the "un-churched masses" of the day are so because the only Christians with whom they were familiar for one hundred years called them sinners in danger of hellfire because they danced, played cards, or went to the theater, or did other things of a similar character. The Higher Broad Churchmanship will deal with this problem more than with the intellectual, while it neglects neither. A Bishop of this Church refers in a complimentary way to the Roman Church as "the forgiving Church" because it has the confessional. Surely it is possible to be a forgiving Church in a full human as well as divine sense without merely slurring a man's doings by a secret process. The Roman Church has better claims than that to being "the forgiving Church," and one of them is that her priests openly patronize the games and the fun of their people. We, of all those Churches out of communion with the Pope, have been most moderate and tolerant in a human attitude toward life, in its joys and in its sorrows, and it were well that no movement, lay or cleric, should stir us from this point of vantage. There was much in Thackeray's meaning when he said of Charles II., "He was a rascal, but he was not a snob." It is better, perhaps, to be known as worldly than as inhuman or "*unco guid*."

As to the doctrinal side of Churchmanship, we can at least hold to a degree of suspended judgment in regard to certain things in a world of intellect and soul yet going through the process of creation. "The Puritans fell," says that same shrewd Chesterton already quoted, "through the damning fact that they had a complete theory of life, through the eternal paradox that a satisfactory explanation can never satisfy. . . . The Puritans fell, not because they were fanatics, but because they were rationalists." Protestants of all kinds, within and without the Church, have been too fond of facts and of systems. They are never content with the imperfect. Holy Grails and heavenly fulfillments seem beyond their comprehension. Christianity is the religion of the search. Some among us would have it what they call more than this. They want it to be logical, authoritative, and final. To be so would be to spoil its beauty for the mystic and the scholar. "The perpetual struggle after the ideal is essential," says Father Tyrrell. The true Christian is content to have a part in the struggle. He looks upon heresy as arrested development, a falling by the way, a mistaking of a mere halting place as the goal.

It allows for poetry and mysticism in belief and practice, and he would eliminate no word or custom just because its meaning is difficult. He has no love for heresy trials, for they only retard the search, and seem but to hasten a premature acceptance of attempts at knowledge. The sudden violence brings forth untimely fruit, which becomes the parent of more. The Higher Broad Churchmanship, loyal to the Church, welcomes all who would see Jesus, and puts the emphasis on the quest. Desire for life through Jesus Christ is the lever by which the

world may be lifted into the Kingdom of God. Realizing how little able he is to comprehend all that that means, the true Broad Churchman is willing to go on using the name of Jesus only unto the end of time, certain of one thing at least, that in Him is the image of all that is now invisible and incomprehensible.

Department of Social Service

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THE CHICAGO CONFERENCE OF SOCIAL SERVICE.

AN interdenominational conference on social service under the auspices of the Commission on the Church and Social Service appointed by the Federal Council of the Churches of Christ in America, was held in Chicago on November 8th. There were present thirty-one delegates, representing seventeen different religious bodies—the Northern Baptists, the Free Baptists, Christian, Congregational, Disciples of Christ, German Evangelical Synod of North America, Mennonites, Methodist Episcopal Church, North and South, the African M. E., the Presbyterians, the Episcopal Church, the Reformed Church in America, the Reformed Church in the United States, the Society of Friends, the United Brethren, and the United Presbyterians. Dr. Frank Mason North presided as chairman of the Federal Council-Commission, and the Rev. Frank Monroe Crouch acted as recording secretary.

An interesting note was struck at the beginning of the morning session by Professor Graham Taylor of the Chicago School of Philanthropy. In a recent visit abroad he had found a spirit in Europe more revolutionary, he declared, than that of 1848. This contemporary movement, like the earlier one, has little in common with organized Christianity, at least in its Continental form, and the speaker pointed out the need for a sympathetic understanding of the social movement by the Church of to-day and for coöperation between religious and secular forces, unless disaster is to come. At present, Professor Taylor maintained, social workers and revolutionists outside the Church feel that the Church is irrelevant—that it is not sufficiently in touch with the common needs of common men. As a means of healing this breach he hailed such awakening interest in the social problem as was indicated by an interdenominational conference like the present.

This view of Dr. Taylor's, however, is not held by all students of the situation, but it is characteristic of the extreme Protestant view which he represents.

The conference, however, disclosed a striking unanimity of desire for effective social service by organized religion in America, even though the actual way to such service has not yet been clearly mapped out, and though many of the smaller bodies lack the necessary funds for undertaking, unaided, social service on any large scale. Here was indicated the value of just such effort as the conference was called to consider; for through such coöperation the stronger may help the weaker. Though the time seemed premature for attempting to put Christian social service on a strictly interdenominational basis, as some of the delegates wished, yet there was a consensus of opinion to the effect that such effort be encouraged so far as practicable, without supplanting, for the present at least, work by individual denominations. It was voted to arrange for another conference to be held next year in connection with the quadrennial meeting of the Federal Council which had appointed the Commission on the Church and Social Service.

As a specific means to coöperation in propaganda and constructive effort it was decided to establish, under the chairmanship of the secretary of the Federal Council-Commission, a secretarial cabinet, composed of the executive officers of the various social service organizations, and responsible to the Committee of Direction of the Commission as well as severally to their respective bodies. How such a plan of divided responsibility can be made practicable, remains to be seen. As a nucleus for such a cabinet there are at present some six executive officers, representing the following: the Baptists North, the Congregationalists, the Methodists, the Presbyterians, and Churchmen. It was also agreed, for the purpose of promoting coöperation, that the delegates to the conference should be recognized as official representatives of their respective bodies until other official delegates

should be appointed, and that they should be charged with the task of agitating for the formation of denominational social service agencies where at present lacking.

Besides making these provisions for coöperation in constructive effort, the conference took certain steps looking toward more effective propaganda. In the first place it adopted a report made by Professor Samuel Z. Batten, chairman of the Literature Committee, which proposed the publication of a series of social service manuals, pamphlets, bibliographies, reading-courses for ministers and workers, social service programmes, and an interdenominational bulletin. This bulletin it was later decided to issue monthly, the expense to be divided *pro rata* among the various denominations represented in the Federal Council Commission. The report also proposed that the Literature Committee act as a clearing-house for all agencies publishing social service literature.

In the second place the conference endorsed a printed programme for social service which had been prepared at the office of the Commission. By request, Secretary Macfarland suggested a few specific lines for coöperative social service, selected from the broader programme. He stressed the need of educating our theological students and our ministers to a proper appreciation of social service and its opportunities, of carrying on the "One Day in Seven" campaign—which would open up the whole industrial problem—and of working for rural betterment. All of which, it may with propriety be pointed out, have been stressed by Church organizations for years. As two definite objectives he proposed the regulation of child labor and the regulation of women's labor.

A discussion at the afternoon session of the possibilities for social service in the Orient showed that, according to the testimony of missionaries in various parts of the East, the old individualistic concept of Christianity was proving powerless to satisfy an awakening social conscience. Atheistic socialism was cited as an arch foe of Christian propaganda in the Orient, and the need was indicated of meeting it with a truly social presentation of the gospel of Christ.

The Church was represented by the Rev. F. M. Crouch, the field secretary of the General Social Service Commission.

OKLAHOMA'S PROGRESSIVE SCHOOL EXTENSION.

Oklahoma's citizens have been the first in the Southwest, according to Charles W. Holman, associate editor of *Farm and Ranch*, to recognize that the state owes an educational duty to the grown folks as well as to the children. Not only is agriculture the favored vocation and so recognized in the state constitution, but all education has met with an encouragement. The Oklahoma state board of agriculture has therefore established an elaborate system of farmers' institutes, boys' and girls' agricultural clubs, country women's clubs, teachers' institute lecture parties and other ways of promoting scientific agriculture and a highly intelligent farm population. Both the farmers' institutes and women's clubs are organized on the community plan. The neighborhood clubs form the county organizations; and the county organizations elect delegates annually to the mid-winter short courses in agriculture and domestics given by Oklahoma's agricultural and mechanical college at Stillwater.

ADVERTISING SIGNS IN ENGLAND.

The English law empowers authorities to forbid the erection of advertising signs where they will disfigure fine scenery, and to specify the precise places and areas which are thus to be protected. As few local bodies care to undertake the cataloguing of beauty spots, it was supposed by advertisers of the offensive sort that the law would be practically null. The Hampshire county council however, taking the bull by the horns, has boldly enacted a local ordinance that "no advertisement shall be exhibited on any hoarding, stand, or other erection visible from any public highway . . . and so placed as to disfigure the natural beauty of the landscape." So all of Hampshire's beauty is to be protected against the impudent aggressions of the irreverent and unusually irrelevant advertisers.

OF THE FORMATION of new organizations there is no end. The papers report the organization of the "American Federation for Sex Hygiene," with Charles W. Birtwell as Secretary. Shortly after this announcement came one that the National Association of Societies for Organizing Charity had been launched. In commenting on the formation of the latter association, *The Survey* said, "Those who deplore the multiplica-

tion of national movements cannot accuse this one of undue precipitancy, for the first of the charity organization societies was established in this country thirty-four years ago. They have taken their own time about achieving a national birth."

In reading this one is impelled to ask if the charity organizations were able to get along thirty-four years without a national association, and found the National Conference of charities sufficient for their purposes, why could they not go on for thirty-four years more in the same way?

THE AMERICAN ASSOCIATION for Labor Legislation declares that recent investigations in Europe and America indicate that phosphorous poisoning in the match industry can be absolutely eliminated, and that as a result of long experience, nine of the leading countries of Europe have by legislative act taken the necessary steps to abolish the use of poisonous phosphorous in the manufacture of matches. It has therefore taken upon itself the responsibility and duty of urging this question upon Congress, until such time as the workers in American match factories receive the same protection from unnecessary industrial poisoning that is accorded to those who work in similar establishments in the leading countries of Europe.

THE MADISON MEETINGS held recently in the interest of School Extension work were designed to plan for the development of civic spirit which is needed to stimulate the intelligent discussion of public questions by the voters themselves, for the needed better acquaintance among neighbors with common public interests; for the needed neighborhood cohesiveness which is hardly to be acquired otherwise than in a civic center, wherein may also be counteracted the evil effects of those agencies which conduce to less desirable grades of citizenship.

THE DUKE OF DEVONSHIRE, in a recent speech, prophesied that as the nineteenth century had seen the creation of wealth, so the twentieth century would to a very large extent see its distribution. Not that he is a radical; on the contrary, the moral he drew was to vote for the unionist party and insure that the coming distribution should be made in the orthodox way of steady work and good wages. He might also have added, "and in the way of adequate workmen's compensation laws and old age pensions."

SAN FRANCISCO has sixty-two civic clubs with 10,000 members, all organized within a year, making a total of seventy-five such clubs in that city. Three causes are assigned for this growth: the public sentiment following the earthquake and fire, the desire to make the city as attractive as possible for the exposition of 1915, and the local response to the civic improvement sentiment general throughout the country.

LLOYD GEORGE, the British Chancellor of the Exchequer, is supporting a bill in Parliament which provides that bills for excessive sickness in the families of tenants may be sent to the owners of insanitary dwellings for payment. In advocating the measure, he said, "You will put an end to slums in this country when you make slums a bad speculation."

ONE HUNDRED AND EIGHTY-EIGHT men have been enrolled as members of the Old St. Paul's Club in Philadelphia during the past year, and one hundred of these are known to be leading sober lives, a very remarkable showing when it is remembered that Old St. Paul's Club was organized to help men from the down-and-out class.

AN INTERNATIONAL CONGRESS for the Protection of Child Life was held this autumn in Berlin, with an attendance of 500 representatives, of which about 100 were English speaking. All the European countries were represented and delegates attended from the United States, Canada, South America, Egypt, India, and China.

ARMOUR & COMPANY on November 1st started a pension fund for their 15,000 employees. A fund of \$1,000,000 has been contributed by the firm and an assessment is made on the employees. When an employee retires he or she will receive two per cent of the salary received at the time of retirement for each year of service.

HE THAT IS choice of his time will be choice of his company and choice of his actions.—*Jeremy Taylor*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

AN ALBANY CALENDAR.

To the Editor of The Living Church:

MAY I use your valuable paper as a means of circulating information that will give great pleasure to the many friends in the Church at large that the venerable Walton W. Battershall, D.D., has made during his long and illustrious career?

A calendar for 1912 has been prepared from the writings and sermons of the Rev. Dr. Walton W. Battershall, covering one of the most remarkable rectorships in point of time and effectiveness. This calendar is most beautifully arranged and can be secured for one dollar by sending check to Miss Laura Spencer Townsend, 39 Elk Street, Albany, N. Y. The receipts will be used to establish a fund known as the "Rev. Walton W. Battershall Fund," the interest to go towards the care of the choir vestments of St. Peter's Church, Albany.

Thanking you in anticipation. Very truly yours,
St. Peter's Church. WILLIAM FORKESS,
Albany, N. Y., November 14. Minister-in-charge.

REVISION OF THE HYMNAL.

To the Editor of The Living Church:

IT is respectfully suggested that the committee in charge of the Hymnal Revision report that the laity at large having become accustomed to the words of the present hymns (the musicians, of course, if left alone, will never permit one tune to be sung enough for the congregation to learn it; hence the laity can never expect to be familiar with anything but the words), it is expedient that the present Hymnal be left intact, except that such additions thereto may be inserted as the learning, piety, and devotion (if any) of this generation may have produced. Let the pruning process be dropped and the accumulation of the past be preserved intact, and the changes be confined to accretions.

The writer is of the opinion that the laity as a whole would be better satisfied with this course than with the drastic pruning process seemingly contemplated. Where sentiment is such a great factor, scientific music and poetry which can be scanned, while desirable, are not indispensable. It may as well be realized that hymns that are revolting to some are medicine to the souls of others.

Yours,
Kansas City, Mo., November 8th. R. B. MIDDLEBROOK.

"THE 1911 BIBLE."

To the Editor of The Living Church:

WILL you allow me to call attention to the 1911 Bible? Unless for personal reasons, for a Christmas gift this year it has no equal.

The revision of 1881 was so far from being a conservative one, that even the division into verses was done away with, so that to sight and sound and thought it deprived us of the Book we loved beyond all other books. There was an immense sale for the R. V. when it was first issued, and then the sale so dropped off that in St. Paul, for example, it required the principal book store to carry their stock ten years before their copies were disposed of.

The Preface of the 1911 Bible thus describes itself:

"The present edition of the Authorized Version of the Bible commemorates the tercentenary of that great historic version.

"The fact that, after three centuries of use, the version of 1611 is still, for the enormous majority of the English-speaking peoples of the world, the Authorized Version, has universally been felt to demand commemoration; and this feeling has found expression everywhere in the public prints, in sermons, and in great Christian assemblies.

"It has been pointed out that the continued supremacy of the Authorized Version has been due neither to mere habit, nor to an unthinking traditional veneration, but to its own great qualities. Despite a limited number of passages in which the revisers of 1611 seem to have missed the true meaning, and of a number of other passages which have through changed usage become obscure, the Authorized Version is still the English Bible."

The "1911 Bible" is beyond expression delightful reading. One reads it with the intellectual pleasure and affection bestowed upon the Authorized Version, and then, when a new word or phrase occurs, the effect is not nauseating, but welcomed, as that which is not only new, but also good.

WILLIAM C. POPE.
St. Paul.

MARRIAGE OF GREEK CHRISTIANS.

To the Editor of The Living Church:

WILL you, or any of your readers, give me any information as to whether any priest of the American or the English Church has ever solemnized marriage for any persons again, after they had once been married according to the Greek Church?

The writer was applied to, for this purpose, by an official of the Russian Government in Siberia, who had been married by the Greek Church, and who, being a German, desired to be also married by the Lutheran or some other "Protestant" service. He bore letters from the German authorities stating that a certificate from any Protestant body would be recognized in Germany; the Greek Catholic would not be recognized. He was informed by the writer that, having been once married by the Church, he could not be married again, any more than he could be married twice in the Greek Church, or twice in the American Church. Also, that if he desired a "Protestant" service, the American Church could not furnish it, as it is distinctly sacramental—the same as the Greek, the Roman, and the English Churches.

I have learned since that the applicant stated that officials who had been married in Russia, where they were forced to be married by the Church of that country, had, in many cases, been married again in England by the English Church. I should like to know what the authorities of the English Church, as well as those of the Greek Church, have to say to this. It seems to me a clear insult to the Greek Church, a direct repudiation of the sacrament of a sister Church, and sacrilegious. It does not matter whether certain governments recognize the marriages in other countries or not. The thing for the persons concerned to do, then, seems to me, is to secure a civil marriage in that country in which the other marriage is not recognized.

Can the Church marry two persons more than once?
Yours faithfully,
Nome, Alaska, October 30th. GUY DOUGLAS CHRISTIAN,
Priest in Charge, St. Mary's Church.

THE NEW SCALE OF MISSIONARY APPORTIONMENTS.

To the Editor of The Living Church:

IT goes without saying that the new missionary apportionments, though almost doubled, can easily be met by practically every parish in the country if the claims of missionary work beyond the parish boundaries are to take precedence over everything else. It is also very probable that even allowing for the full discharge of every other duty reasonably owing to the parish itself, the apportionment can quite readily be met in the great majority of our parishes if the people are minded to do so.

But that is the question. Are our people so deeply interested in the work of Church extension that they will gladly meet this new apportionment? We are afraid not, and that because, if we mistake not, the apportionment has gone beyond their spiritual experience. Up to a certain point people will give and give gladly. They desire to help. They will not be satisfied to do nothing. But when that point is passed you can only obtain the money by a resort to other methods than a simple statement of the needs to people already interested and with their conscience enlisted on your side.

You can, for instance, appeal to parochial pride. No true member is willing to see his parish a delinquent. Or you can trust to dunning and nagging; or you can use the *quid pro quo* idea and organize a sale or bazaar, or give an entertainment. Trusting to one or more of these methods, or all combined, the money can be raised undoubtedly, for the money is there.

But when the apportionment has been made, and the rector has congratulated himself and his people on that fact, perhaps time will show that a serious mistake had been made in urging people to give beyond their spiritual experience. The money received over and above what was willingly contributed by generous and conscientious givers was dear money at the best.

For these reasons we regret exceedingly that the apportionment was so suddenly and largely increased. It may even be that it will have the totally unexpected result of discouraging many faithful ones from doing what they have heretofore done gladly. But whether that be so or not, it is well that apportionments be on a scale which do not go beyond the spiritual insight of those to whom the appeal is made, however greatly in excess of that experience their financial ability may be.

C. ERNEST SMITH,
Washington, D. C. Rector of St. Thomas.

BISHOP PERRIN'S REMOVAL FROM BRITISH COLUMBIA.

To the Editor of The Living Church:

IN your issue of November 4th, just at hand, under the head of Diocese of Columbia, you report Bishop Perrin as preaching his farewell sermon in Christ Church Cathedral, Vancouver. Now there is no Cathedral at Vancouver, as it is in the diocese of New Westminster, where Bishop De Pencier is in charge.

Bishop Perrin was Bishop of Columbia, which comprises the whole of Vancouver Island and the adjacent islands, and the sermon

you allude to was preached in Christ Church Cathedral, Victoria, the capital of British Columbia, and about 80 miles from Vancouver, which is a city on the mainland.

I may add that a special meeting of the Synod will be held on Thursday, November 23rd, at Christ Church Cathedral, Victoria, for the election of a successor to Bishop Perrin, recently gazetted as Suffragan Bishop of Willesden, and the prayers of the faithful are earnestly desired, that a wise choice may be made.

Yours truly, ARTHUR LONGFIELD.

The College of Music, Victoria, B. C.

Literary

GREAT AMERICAN FORTUNES.

How DID the great American millionaires get their money? What is the secret of the huge, the unprecedented accumulations of the Astors, the Vanderbilts, the Goulds, John D. Rockefeller, James J. Hill, J. Pierpont Morgan, and others of their class?

In three volumes of moderate size, but bristling with facts and foot notes, Gustavus Myers has told the *History of the Great American Fortunes* (Chicago: Charles H. Kerr & Co., 3 vols. \$4.50). It is a fascinating story; but the fascination is that which a snake is said to possess, for Mr. Myers has not used his talents for the purpose of amusement, nor to adorn an eulogium, but to force home on the American people certain grave and serious problems which the present generation must face.

Some idea of Mr. Myers purpose may be gathered from his assertion in the preface to Volume I, that in diagnosing an epidemic it is not enough that we should be content with the symptoms; but wisdom and the protection of the community alike demand that we should seek and eradicate the cause. Both wealth and poverty spring from the same essential cause. "Neither, then, should be indiscriminately condemned as such; the all-important consideration is to determine why they exist, and how such an absurd contrast can be abolished."

Few appreciate how great is the present concentration of wealth and how great has been the acceleration of the movement. A speaker before the New York meeting of the American Association for the Advancement of Science, held in December, 1906, presented some suggestive and startling figures. In the first place, he referred to the fact that in 1854 there was published in the city of New York a little volume entitled *The Wealth and Biography of the Wealthy Citizens of the City of New York*. Some fifteen years before, the leading merchants of the city had met together, and made calculations as to the wealth at the command of each in "backing up" their business enterprises. As the list grew, and copies were in demand, a regular publication was agreed upon; and this was entrusted to Moses Yale Beach, Esq., the publisher of the *New York Sun*. The book was then in its thirteenth annual edition; and in his preface the publisher says: "The present edition is a careful revision of all previous ones, the largest portion of the contents having been entirely rewritten. Neither labor nor pains has been spared to make it absolutely correct, and it is hoped not without success." Both from the character of the publisher, and from the fact that the volume was the work of the business men themselves, we may safely assume that its contents are reliable. From it we learn that in the year 1854 there were just twenty-five millionaires in the metropolis, with fortunes ranging from \$1,000,000 to \$6,000,000 each. The fortunes of the twenty-five aggregated, in fact, but \$43,000,000.

Inasmuch as New York City was then, as now, much the most important financial center in the country, and as Philadelphia and Boston were the only other cities approaching it in size or importance, while Chicago and other cities of the central West were little more than villages, we may fairly assume that this list represented at least one-half of the entire number of millionaires then in the United States. In fact a similar list published in Philadelphia nine years previously gave the entire number of Philadelphia millionaires as nine, with a probable aggregate of \$15,000,000 as the combined fortunes of the entire number.

Allowing, then, for the increase in the number of Philadelphia millionaires during the nine years, and allowing a proportionate number for Boston and other places, it would yet be safe to say that in the year 1854 there were not to exceed fifty millionaires in the whole United States, and that the combined fortunes of the entire fifty did not exceed \$80,000,000. If to these we add the fortunes of the half-millionaires, it would probably increase the aggregate or total wealth of all the really rich men then in the country to about \$100,000,000.

The census of 1850 gave the total wealth of the United States as slightly over \$7,000,000,000; and the census of 1860 gave it as slightly over \$16,000,000,000. Assuming that one-third of the increase of \$9,000,000,000 was made during the first four years of

the decade, and adding this to the census of 1850, would give the total wealth of the nation in 1854 as \$10,000,000,000. Now if the total wealth of the millionaires and half-millionaires at that date was, as shown by the above figures, \$100,000,000, this gave to the rich men of the country, in 1854, just one per cent of the total aggregate wealth of the United States.

In a speech delivered in the United States Senate, January 14, 1891, the late Senator Ingalls said:

"A table has been compiled for the purpose of showing how wealth in this country is distributed, and it is full of the most startling admonition. It has appeared in the magazines; it has been commented upon in this chamber; it has been the theme of editorial discussion. It appears from this compilation that there are, in the United States, two hundred persons who have an average of more than \$20,000,000 each; four hundred persons possessing \$10,000,000 each; one thousand persons possessing \$5,000,000 each; two thousand persons possessing \$2,500,000 each; six thousand persons possessing \$1,000,000 each; and fifteen thousand persons possessing \$500,000 each; making a total of 31,100 persons who possess an aggregate of \$36,250,000,000."

At the time the table mentioned by Senator Ingalls was compiled (1890) the census gave the total wealth of the United States as slightly more than \$65,000,000,000. If at that time the millionaires and half-millionaires of the country owned, as stated the enormous total of \$36,250,000,000, this gave them just fifty-six per cent of the entire aggregate wealth of the United States, or, in other words, just fifty-six times as much of the nation's wealth, greatly as this had grown, as their humble predecessors, the millionaires of thirty-six years before, possessed.

An analysis of the census returns for 1900 by the same writer (Henry Laurens Call) disclosed that 250,251 possessed \$67,000,000,000 out of a total of \$95,000,000,000, given as our national wealth at that time; 8,429,845 persons possessed \$24,000,000,000, while 20,393,137 possessed \$4,000,000,000. Reduced to percentages, this would therefore show three-tenths of one per cent of our population as possessing seventy-one per cent of the nation's wealth in 1900; "A vast increase, as will be seen, over the showing for 1890, and furnishing a striking indication of what we are to expect in this year of our Lord 1907."

There are those who get over these startling facts, or at least dodge their portentousness, by restating them to show that the per capita wealth of the American nation is \$1,318, or an average of \$5,000 to a family; but, as Congressman Kent said, in a recent address in Congress: "There would be little satisfaction to a cash girl working for the Marshall Field Co. at a weekly wage of \$3 to know that she and that corporation were jointly worth over \$50,000,000. The people are not satisfied with statistics of national wealth—they want better conditions for themselves."

To gather the facts about these great accumulations of wealth, to ascertain just how these events come to pass, Mr. Myers has spent many years of arduous research; he has read and digested thousands of government, legislative, municipal, and court records; and the results of his work may be found in full in the volumes he has written upon the subject, with all of the citations from incontestable official records. It is this latter fact which gives the book its value; this and the further fact that Mr. Myers holds no brief for any individual or group of individuals.

Volume I., already in its second edition, tells the economic conditions prevailing during the colonial period of the United States, and of the origin and development of the large land fortunes such as those of the Astor and Marshall Field families. Volume II., also in its second edition, and Volume III., quite recently published, deal with the great railroad fortunes of Vanderbilt, Gould, Sage, Elkins, Hill, Morgan, and others. It is in this volume that the author devotes a chapter to the Pacific quartet, composed of Huntington, Crocker, Stanford, and Hopkins. Future volumes are to describe the acquisition of vast railroad properties by Harriman and the Standard Oil Company, and will also deal with those great fortunes which have grown out of the control of public franchises, mines, and various manufacturing industries.

The author arrives at no conclusions as a result of his investigations, as Prof. Ira B. Cross shows, but leaves the readers to do so in accordance with the facts which he has presented. "In brief there can be but one conclusion, and that is that thrift, temperance, and hard work are not, however, the recipe for getting rich, else many millions of people who have to work hard and who are thrifty and temperate would forthwith become so. Through all fortunes, large and small, there runs the same heavy streak of fraud and theft, of bribery, graft, and corruption. 'The little trader, with his misrepresentation and swindling, is different from the 'big fellow' in degree only."

So much for the books, which are worth a place on the shelves of thoughtful students of affairs; but what about the facts which they disclose? What about the story of the graft, bribery, corruption, avarice, debauchery, and chicanery lying behind these great American fortunes? What about the sickening recital of man's inhumanity to man in his greedy pursuit of wealth?

CLINTON ROGERS WOODRUFF.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

THE question of discipline in Sunday school is more serious than is sometimes recognized. It is easy to say that a good teacher has no problem of discipline, that children who are interested in their work will not be disorderly, but this is not so absolutely true that it is possible to ignore the questions, "How can I keep my children in order? How can I insure good behaviour and attendance?"

The primary answer is, of course, by interesting them, by giving them something to do, something that appeals to them, and by keeping them at it so persistently that it will be impossible for them to do anything else. Behind this however lies a further prerequisite. The teacher must be adequately prepared and alert. And by preparation we do not mean simply that he or she know the outline of the work and have thought out a plan for teaching that Sunday's lesson. We mean a preparation that reaches the by-ways of the subject, that has a reserve fund of information of varied character to draw upon. It is by no means enough to be ready for today's lesson. There must be preparation for very much more than can possibly be covered in that one period. The late President Brown of Norwich University, whom we referred to some time ago, gave an excellent example of the sort of preparation that invites disorder because it involves an unsatisfied enquiry. He was visiting a school once as superintendent for that district, when he came into a class where the teacher was trying to explain the trade winds. She unfortunately had no clear notion of what they were nor how they came to blow as they did, and in her preparation had restricted her work to the large-type paragraphs that the children of the particular grade were to study. She had quite failed to read the small-type sections for more advanced pupils in which the matter under discussion was properly explained and as a result, could give no clear presentation of the subject. It is this sort of teaching in Sunday schools that is so unsatisfactory to both teachers and pupils and is sure to result in disorder. Real preparation, not of the lesson but of the subject, is the antidote to the disorder that comes from this cause.

ALERTNESS is quite as necessary as preparation. It was our privilege once, in student days, to see one of the masters of Sunday school work at that time teach a class, and one thing he told us then has never been forgotten: "Interest the inattentive boy, keep him busy, and there will be no chance for the others to cut up." It takes experience to do this in the way he did it, but it is a most successful method when it is well done.

It cannot, however, be done always in the same way. Sometimes the inattentive boy is so because he is below the grade of the others and cannot follow their work. For such the cure is simple: put him where he can find work commensurate with his own ability. Again it comes from his being ahead of the class, and where such a boy is in a school that has no advanced class that he can be put into, and no teacher to make of him a nucleus of a new class, the work of interesting him is much more difficult. Possibly as simple a cure for his case as any that can be tried is to give him extra work, real work that counts and that he can see the worth of and can present to the class, and by so doing help them. Another way is to set the disorderly boy at some post of responsibility that puts upon him some of the care of the discipline itself. The alert teacher will be on the watch for such cases and will be quick to act when the time for action has come.

BUT AGAIN there comes the more serious condition, rare enough, we believe, in most schools, but still occurring often enough to be considered: where the child is simply impossible of correction and of interest. Yet as we write there comes to mind the story of the "Bad Samaritan," which Miss Frayser tells in that little book which was reviewed here some time ago, *Little Prodigals*, and one wonders if, after all, the time really does come when any boy or girl is incorrigible. But when it does appear that that particular teacher and that particular

child are hopelessly ill-mated, then there is but one cure for the resultant disorder. They must be separated. It is one of the penalties of the social aspect of mankind that the individual must suffer for the good of the many, but to send a child away from the school is a last resort and must come only when every effort has been expended to carry out the work of Him who came not to call the righteous but sinners to repentance. The devoted teacher who recognizes that this work of teaching the children is not merely for her pleasure or his amusement, but is part of the deeper and greater work of Christ, will not readily confess that any case is hopeless.

THIS QUESTION of discipline is, however, not simply a question of the teacher. The differences that mark individual children all play their part in determining the issue. Indifference, inattention, dullness, brightness, natural aptitude for disorder, lack of home training, restlessness, nervousness, sensitiveness, self-consciousness, all these are characteristics of children that make for disorder if an opportunity arises. The problem then is not one of drilling soldiers, or of setting machines into action. It is training for God individual children with their individual peculiarities and their individual capacities.

IT IS AT THIS point that a further help comes in. To say that childhood is a time for action is to give voice to a truism, and yet how little we apply this to the Sunday school. Here and there we are wakening to the need of this life in the younger classes. But it is still a matter of question how far it is applied or applicable to older ones. And yet how both boys and girls like to do things! The so-called handwork that all first-class schools use is an attempt not only to secure expression of the impressions made upon the children, but to quicken interest and awaken enthusiasm by achieved results. The successful work of a class of boys at Glen's Falls, New York, one Lent, when they built a beautiful model of the Temple, serves as an example of what could be done in many places; if not during school hours, then—and perhaps for disciplinary and interest purposes still better—out of them.

A STILL FURTHER incentive to enthusiasm for the work of the school and so of real disciplinary value lies in the activities that some schools are fostering among their children to quicken their interest in their fellows. This has been worked out in brief in the Chicago curriculum and more at length in the Christian Nurture Course prepared under the leadership of the Rev. William E. Gardner of Boston. It is not only useful as a preventive of disorder, but as a training in Christian character.

SUCH SOLUTIONS of the question of discipline do not touch upon that quick expression of displeasure that shows itself in action; there come times when the child must know the actual physical strength of those in authority. Some of us have seen the salutary effect of a teacher "rising in her wrath and smiting an incorrigible." One can not advocate, nay, one must deprecate, such things. But the time does arise, at rare intervals, where the one solution of discipline lies in the fear which is the basis of reverence; a fear which recognizes the love the teacher has for the pupil and is conscious of the justice of the punishment.

ALL THESE THINGS enter into the solution of the problem of discipline. Adequate, thorough, broad preparation, alertness, recognition of the tremendous significance of the work, painstaking study of the individual children, and conscientious effort to awaken the interest of each child and give him something to do not only for himself but for others, will reduce the problem to an almost negligible quantity.

CHRIST CHURCH Sunday School, Poughkeepsie, New York, carries the suggestion of a school program to a further extent than any we have seen. It publishes a very attractive catalogue setting forth the services, the aim of the school, the course of study, and includes a full variety of information for the parents and Church people generally. It is attractively printed and profusely illustrated by photographs of the school. Like all proper school catalogues this gives the staff of the school. The aim is set forth in the following words:

"Children are like plants; growth and health depend largely upon environment. Surround them with healthful, happy conditions

they will grow into their appointed beauty. Place or permit them to remain amid degraded surroundings and they will develop accordingly. The Church believes that one of her missions is to improve the world life. Our earnest endeavor as a school is to bring out the best in every child; to inspire love and reverence toward God, and a constantly growing desire to lead the Christ life and serve society. We are conscious that these results are not gained merely through a thorough course of instruction; therefore we study the child, not only in Sunday school, but also in the day school, in the home, in times of trouble and hours of play, when sick, delinquent, or in trouble, seeking to meet individual and collective needs by personal contact."

The relation of the school to the parish is shown by the title: Christ Church School for Religious Education; Poughkeepsie, New York; and by the fact that there is an advisory committee of the vestry and that that body recognizes the obligation upon it to support the school financially.

THE BEAUTY OF GIVING THANKS.

BY LILLA B. N. WESTON.

ARE you thankful?

Are you so thankful for all things that be, that you smile because there was a yesterday, sing because there is a to-day, and give thanks because there is likely to be a to-morrow? Are you so thankful for the good side of life that the rougher side sinks into oblivion? Are you so thankful that you speak to God about it as you go about your work, and tell Him how full your heart is of His praise and how His glory fills the world? Are you so thankful that you radiate thankfulness and praise?

Are you so thankful that there are beautiful spaces in your life, that you try to lend beauty to other people's lives? Are you so thankful that you do not neglect the impulsive kindnesses, the quick smiles, the sweet and merry words that help the world so much?

Youth is beautiful just because of these exquisite things—spontaneous merriment, bubbling enthusiasm, brilliant smiles, swift flashes of sunshine and color and delight. Let us not grow too old for these things! A barren heart maketh a barren world. Example is the most forcible of all lessons. Let us cultivate the sweetnesses of youth, and be thankful for them.

Everyone who is truly thankful is going to carry his thankfulness to his Heavenly Father. When the heart is full of either grief or praise, it must overflow. And blessed is the thankful heart that maketh its obeisance to the Almighty!

At the beginning of things, God was so happy that He longed for sharers of His felicity. So He created the angels, and later He made man. Sometimes it seems that portions of both mankind and the angels repaid Him with bitterness, maliciously and with malice aforethought. And yet, in spite of it all, "God so loved the world that He gave His only begotten Son" to die for us on the cross. What could be more touching, more sublime, more overwhelming, than that great and noble Second-Gift?

And yet, some of us fail to see anything good or bright or beautiful about life! Why, goodness and brightness and beauty are flooding the world! Of course there are mean and hideous and horrible things, too, but why pay any attention to them? They really aren't worth it! If everyone were bright and cheerful and good, there wouldn't be nearly so many dark places to be afraid of or so many steep hills to dread.

Oh, surely there is a host of things to be thankful for every moment of our lives. Always the sun is shining somewhere. Always things are easier and clearer and more beautiful than they might be. God never sends a storm without a little warmth and a little gleam of light and a little gladness; but it is left to us to find them, and to make the most of them. As the wild things have to hunt their food and store it safely for future use, so we have to search for our souls' happiness in the world, and store up all the light and all the beauty we can. We may need it, and we may want it to share with others. It is a blessed thing to have sunshine in store.

And with all of these things, think you that you can go through life and forget to thank Him who made sunshine of the heart a possibility? Who made it possible to win smiles from sour faces, to sow seeds of content in restless hearts, and to open gates into rose-gardens to those who have never known roses before?

Dear friends, let us think over things every day and see if there isn't something for which we can thank God with all our hearts—because some accident failed to happen to ourselves or our loved ones, because some dear one has passed over into God's country with clean hands, because we are better off than

we might be and more comfortable than we might be, because some of our friends are true and because we bear no ill-will toward the false ones; and because we are alive and able to work for God's greater glory, and because we have a tongue with which to tell of His goodness and His justice and His love.

God doesn't hate anybody. Even the hardened criminal He doesn't hate. The sin in the sinner's soul is hateful to Him, and He grieves because there is so shrunk and shriveled a soul, minus the shell of sin. But He doesn't hate the soul; and there isn't anyone in the world, be he never so deadened and blackened and encrusted with sin, that He wouldn't listen to if that soul lifted up a prayer. There is always a way out of sin if we earnestly pray to find it. Think what a hope that means! Isn't it something to be thankful for? And aren't we gravely neglecting a plain duty when we fail to thank Him, who is all grace and sympathy and compassion and understanding and love?

Let us begin at once—this day. Let us make every day in the year a blessed day of Thanksgiving. And let us be glad that we are allowed to approach Him in any way—even with humble thanks!

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

BY MARIE J. BOIS.

OFTEEN in my career as teacher have I wished that the rich girls of our fashionable schools might learn the sweet truth of that blessed lesson, "It is more blessed to give than to receive." As I saw the amount of time, of thought and money, they would spend on one of their rich entertainments, I could not but think they might give part of all this to entertain those to whom it would mean a great deal more but who surely could not repay them—and truly entertain not in that condescending way which makes the sweet name of charity hated by the poor; entertain in a simple and cordial way even as they would their friends.

Last year my wish was granted, my dream came true, and—thank God for it—in a Church school, where the girls for many years had enjoyed the privilege of entertaining the children of a "Home," the day after Thanksgiving Day. Instead of, as in the past, spoiling their holiday, their health, and consequently their temper by having "spreads" of their own after a rich Thanksgiving dinner, these girls set the next morning to work, to prepare everything for the reception of their little guests; some looking after the decorations, some after that most important of things, the supper; others collecting games, making picture books, hanging apples, doughnuts, etc. It takes many hands and many hours to do it all, but the sweet spirit of charity, love, presides over every thing and makes the work a pleasure.

And then, the children arrive. They have been dreaming of it for many weeks; some have already been there "last Thanksgiving" and the afterglow of it has lingered long in their thankful little hearts, and they tell the others whose anticipation is thus raised to the highest pitch, but no disappointment is to be feared.

Have you ever seen a crowd of young girls, all intent on one purpose, that of giving pleasure to little ones who do not know the joys of home nor perhaps the love of a mother? If you have not, something beautiful and inspiring remains for you to see, something worth your trying with young people. And how responsive you will find them; how gladly will they give of themselves to brighten these little lives!

That sweet lesson of charity taught in that Church school to the new girls and learnt anew by the old girls every year, is truly a priceless boon in their lives. They learn to think of His poor, they catch the true spirit of thanksgiving, not for that day only, but for their life. And they not only learn to give but also how to do it—by doing everything themselves. No extra work is given to the maids. The day belongs to the girls, the entertainment is theirs; they reign supreme as decorators, caterers, helps, waitresses, nurses, hostesses (and such kind hostesses!), and when the evening comes and, tired but merry, they bid good-bye to their happy little guests, they know indeed, for they have experienced it, that it is more blessed to give than to receive.

THE HABIT of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—*Smiles.*

Church Kalendar



Nov. 26—Sunday Next Before Advent.
 " 30—Thursday. Thanksgiving Day. St. Andrew, Apostle.
 Dec. 3—First Sunday in Advent.
 " 10—Second Sunday in Advent.
 " 17—Third Sunday in Advent.
 " 20, 22, 23—Ember Days. Fast.
 " 21—Thursday. St. Thomas, Apostle.
 " 24—Fourth Sunday in Advent.
 " 25—Monday. Christmas Day.
 " 26—Tuesday. St. Stephen, Martyr.
 " 27—Wednesday. St. John, Evangelist.
 " 28—Thursday. The Innocents.
 " 31—Sunday after Christmas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. A. R. Hoare, of Point Hope.
 Rev. E. P. Newton, of Valdez.

CHINA.

HANKOW:

Miss E. P. Barber, of Anking.
 Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.
 IDAHO.

Rt. Rev. J. B. Funsten, D.D.
 JAPAN.

TOKYO:

Rev. H. St. George Tucker, D.D., of Tokyo.
 Rev. J. Armistead Welbourn, of Tokyo.

KEARNEY.

Rt. Rev. G. A. Beecher, D.D.
 OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
 Mrs. G. C. Bartter.

Personal Mention

THE REV. FRANK R. ALLISON, rector of St. Luke's Church, Mechanicsburg, Pa., has resigned to accept the rectorship of Trinity Church, Reno, Va.

THE REV. BENJAMIN BEAN has been transferred from St. Stephen's Church, Monte Vista, Col., to St. Andrew's Church, La Junta, Col., where he enters on his new duties on November 1st.

THE REV. GEORGE BELSEY, who since the resignation of the former rector, the Rev. J. L. Patton, has been in charge of St. Mark's Church, San Antonio, Texas, is now associated with the Rev. Albert Massey of Boerne, Texas, in the work in Kendall County. His postoffice address is Comfort, Texas.

THE REV. FREDERICK BENNETT, who for more than twenty years has been associated with the work of the Church in New Mexico and Arizona, has been compelled to give up his work at Globe, Arizona, on account of poor health. He has removed to Phoenix, Arizona, where he will act as chaplain of St. Luke's Home.

THE VERY REV. GEORGE BILLER, JR., Dean of Calvary Cathedral, Sioux Falls, S. D., has declined a call from his old parish to again become vicar of the Chapel of the Incarnation, New York City. Dean Biller has greatly strengthened the Church at Sioux Falls and his decision to remain is very gratifying to his parishioners.

THE REV. JOHN A. CARR has resigned the charge of St. James' parish, Trenton, N. J., to take effect December 1st.

THE REV. FREDERICK CARMAN of Canon City, whose health was not completely restored after his recent operation, has been granted a leave of absence from his parish for six months.

THE REV. THADDEUS A. CHEATHAM, who has had charge of St. John's parish, Stamford, Conn., during the summer as *locum tenens*, has returned to Pinchurst, N. C., and taken up his work there for the winter.

THE ADDRESS of the Rev. WALTER N. CLAPP is changed from 3435 Parkview avenue, Pittsburgh, Pa., to 358 McKee Place, in the same city.

THE REV. FRANK MONROE CROUCH, associate minister of the Church of the Holy Trinity, Brooklyn, N. Y., has recently been appointed Field Secretary of the Joint Commission on Social Service.

THE REV. ELLIS B. DEAN has resigned the charge of Christ Church, Westport, Conn., and accepted the election as assistant minister in the Church of the Holy Trinity, Middletown, Conn., where he began his duties on the second Sunday of this month.

ARCHDEACON WALTON HALL DOGGETT of the district of Western Colorado has accepted a call to the rectorship of St. Peter's Church, Denver, Colo., and will enter upon his new work on the Sunday next before Advent. His address is changed from Glenwood Springs, Colo., to 28 West Ellsworth Ave., Denver, Colo.

THE REV. C. E. FREEMAN has resigned the rectorship of Trinity Church, Manistee, Mich., and accepted that of St. John's Church, Grand Haven, Mich.

THE REV. JOHN F. HAMAKER is now vicar of St. Francis' Chapel, Sloatsburg, N. Y.

THE REV. FREMONT N. HINKEL, formerly of St. Luke's Church, Blossburg, Pa., has resigned to accept the charge of St. John's Church, Huntingdon, Pa.

THE REV. E. W. HUGHES is now deacon-in-charge of Epiphany Church, South Haven, Mich.

THE ADDRESS of the Rt. Rev. FREDERICK FOOTE JOHNSON, D.D., from December 1st to January 1st, 1912, will be Sioux Falls, S. D.

THE ADDRESS of the Rev. THOMAS SMITH KILTY, who recently resigned the rectorship of St. Mark's Church, Clark Mills, N. Y., on account of ill health, will be, after December 1st, Burlington, Otsego County, N. Y.

THE REV. GEORGE L. LOCKE, D.D., rector of St. Michael's Church, Bristol, R. I., has sailed for Europe to be gone for several weeks. The parish during his absence will be in charge of the curate, the Rev. Albert C. Larned.

THE REV. C. H. LOCKWOOD, D.D., who was recently elected president of the Standing Committee of the diocese of Arkansas, is rector emeritus of St. John's Church, Helena, Ark., of which the Rev. W. M. Walton is the rector.

THE REV. J. FRANKLIN LONG, Ph.D., of Chicago, has accepted a call to the rectorship of Christ Church, Central City, Nebraska, and will be in residence in that city after December 1st.

MR. JOHN LYONS, a former Methodist minister, having been recently confirmed and accepted as a candidate for holy orders, has been placed by the Bishop in charge of the Rockport and Kingsville missions, under the supervision of the Rev. John W. Sykes, of Corpus Christi, Texas.

THE REV. SMITH HILTON ORRICK, formerly assistant-minister of St. Peter's Church, Baltimore, Md., is now assistant at Emmanuel Church in the same city.

THE ADDRESS of the Rev. WM. NEWMAN PARKER, will be changed on December 1st, from 4027 Walnut St., Philadelphia, Pa., to 826 South 60th St., in the same city.

THE REV. E. GUTHRIE PITBLADO, associate minister of Trinity parish, Pittsburgh, Pa., will be in full charge of the parish from the last of November. His address is 5510 Kentucky Ave., E. E., Pittsburgh, Pa.

THE REV. A. E. RACE, rector of Trinity Church, Chambersburg, Pa., has accepted a call to St. Philip's Church, Laurel, Delaware, and will take charge of his new field on the First Sunday in Advent.

THE REV. W. J. SCARLETT, formerly of St. George's Church, New York City, recently entered upon his duties in Trinity Pro-Cathedral, Phoenix, Ariz. He also has charge for the present of St. Mark's mission, Mesa. On the adoption of the Cathedral system by the Convocation and Trinity parish, for which a special committee was appointed at the last meeting of Convocation, Mr. Scarlett will become Dean of the Cathedral.

THE REV. R. BOWDEN SHEPHERD has resigned the rectorship of Christ Church, Riverton, N. J., to take effect on December 1st, and has accepted his election to be Archdeacon of the diocese of New Jersey. His residence will be in Trenton, and his office at the Diocesan House in that city.

THE REV. WILLIAM H. STONE, now pastor of St. Mark's Church, Hammon, N. J., has been appointed as priest-in-charge of St. Luke's Church, Bay View, Milwaukee, Wis. After January 1st, 1912, his address will be 448 Russell Ave., Milwaukee, Wis.

THE REV. WILLIAM R. TROTTER, for twenty-seven years rector of Trinity Church, Bristol, R. I., has resigned his charge on account of a serious affection of the eyes. Mr. Trotter is made rector emeritus and will continue to occupy the rectory for the present. He will also continue on the Bristol school board, and retain his position as president of the school committee, and chaplain of the Soldiers' Home.

THE ADDRESS of the Rev. W. O. WATERS, D.D., rector of Grace Church, Chicago, Ill., has been changed from 1600 Prairie avenue to 2001 Prairie avenue.

THE REV. WARREN RANDOLPH YEAKEL, formerly rector of St. Mary's Church, Galena, Kans., has entered upon his duties as rector of the Church of the Ascension, Burlington, Kans.

ORDINATIONS.

DEACONS.

MASSACHUSETTS.—In St. Paul's church, Boston, on Thursday, November 16th, the Bishop of the diocese ordained to the diaconate, Mr. HOWARD SARGENT WILKINSON, lately a minister of the Methodist denomination. Mr. Wilkinson was presented by the Rev. George Lyman Paine, rector of St. Paul's Church, New Haven, Conn., where Mr. Wilkinson will act as assistant. The Bishop was assisted in the service by Archdeacon Babcock and the Rev. Dr. E. S. Rousmaniere, rector of St. Paul's Church.

PRIESTS.

ARIZONA.—On All Saints' Day, Bishop Atwood ordained to the priesthood, the Rev. JOSEPH LYONS MEADE, formerly of the Missionary District of Shanghai. The sermon was preached by the Bishop, and the Rev. Messrs. W. J. Scarlett, Frederick Bennett, and Bertrand R. Cocks assisted in the service and the laying on of hands. Mr. Meade is a graduate of the University of Alabama and of the Theological School of the University of the South. He will take charge of the organized missions at Winslow and Flagstaff, Arizona, and will have a general oversight of the unorganized missions along the route of the Santa Fe Railroad.

MILWAUKEE.—On Sunday, November 19th, at St. John's Church, Mauston, Wis., the Rev. HENRY ADAMS LINK was ordained to the priesthood by the Bishop of Milwaukee. The Rev. W. Everett Johnson presented the candidate and preached. Mr. Link is missionary at Mauston, Kilbourn, and Sparta.

MARRIED.

CURRY-WATERHOUSE.—On November 15, 1911, at St. Philip's church, Crompton, R. I., by the Rt. Rev. James De Wolf Perry, assisted by the Rev. M. Campbell Stryker, MARGARET M. WATERHOUSE of Centerville, R. I., and the Rev. E. NORMAN CURRY of St. Matthew's Church, Newark, N. J.

MEMORIALS.

THE RT. REV. ALEXANDER MACKAY-SMITH, D.D.

AT A MEETING of the Board of Governors of The Church Club of Philadelphia, held November 17, 1911, the following minute was adopted by a rising vote:

"The Board of Governors of The Church Club of Philadelphia, meeting for the first time since the death of the Bishop of this Diocese, direct the following minute to be made and a copy thereof sent to Mrs. Mackay-Smith and published:

"Bishop Mackay-Smith came to this Diocese in 1902, and served for nearly nine years as Bishop Coadjutor, and for only nine months as Bishop. He was a gifted man—his long and successful career as Archdeacon of New York, and rector of St. John's Church, Washington, are evidence of his gifts. He was a good man—deeply interested not only in the work of this Church, but anxious to do his whole duty as a citizen of a great city, and not become a mere Ecclesiastic. He was a generous man—and that not only in his pecuniary gifts; but he was generous in his judgments of men and in his allowances for their failings. The spirit of petty criticism and love of fault finding were entirely absent from his life. The Church Club is indebted to him for his interest, sympathy and aid, and it places on record its sincere appreciation of him as one who, under the heavy burden of broken health, struggled to the end to do his full duty as Bishop of the Diocese of Pennsylvania."

R. FRANCIS WOOD,

First Vice-President.

LOUIS BARCROFT RUNK,

Recording Secretary.

CAUTION.

WOODS.—Caution is suggested in dealing with THOMAS G. WOODS, for a time a student at Kelham, England, and lately working at Holy Cross, West Park, New York. Information may be received from Rev. STURGES ALLEN, Superior O. H. C., West Park, N. Y.

RETREATS.

A DAY'S RETREAT for ladies will be held at St. Margaret's Convent, Boston, on Friday, December 15th. Conductor, the Rev. A. W. Jenks. Apply to the ASSISTANT SUPERIOR, ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass.

CLASSIFIED NOTICES AND
ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—CLERICAL.

WANTED.—A curate for St. Martin's parish, New Bedford, Mass. Work among mill operatives. Must be a sound Churchman. Salary one thousand dollars. References etc., to the Rector.

WANTED.—A priest willing to take a day school for children of miners, with mission work. Single man would suit circumstances best. Apply to the BISHOP OF SPRINGFIELD.

POSITIONS WANTED—CLERICAL.

PRIEST.—Considered excellent preacher, desires winter position as special preacher, in city church. References given. **PREACHER,** care LIVING CHURCH, 416 Lafayette Street, New York City.

POSITIONS WANTED—MISCELLANEOUS.

YOUNG MAN who has studied music with best masters in Bavaria, and had three years' experience as organist of American Church, Munich, desires position as organist in or about New York. Best references. Is also open for engagements for organ recitals. Address, EDWIN HERBST, 215 West 23rd St., New York City.

ORGANIST AND CHOIRMASTER would like to hear from churches desiring the services of an expert trainer of boys' voices, or would take charge of mixed choir. Good organist. Best of references. Salary \$1,500. "T," care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, native French teacher, Churchwoman, wishes position after Christmas in private school, or college. Highest References. Address, M. J. B., care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER desires position. Successful organizer of boy and mixed choirs. Highest recommendations. Address, "ANGELICAN," care of LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STEUBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE.

GALAX LEAVES FOR SALE.—From now until Easter, 1912, the undersigned will furnish galax leaves, green and bronze, at the following prices: 500 leaves, postpaid, \$1.00; 1,000 leaves, expressage not prepaid, \$1.00. Address, MARSHALL PENDLEY, Blowing Rock, N. C.

CHANGE OF ADDRESS.

THE CHOIR EXCHANGE and CLERICAL REGISTRY offices are REMOVED from 136 Fifth Avenue, New York, to Drake College Building, 116 Newark Ave., Jersey City, N. J. CHURCHES are cordially invited to send on their orders for CLERICAL HELP, or for ORGANISTS and CHOIRMASTERS before Christmas to THE JOHN E. WEBSTER COMPANY.

PUBLIC ACCOUNTANTS.
JOHN VAUGHAN, C. P. A.
CERTIFIED PUBLIC ACCOUNTANT.
PITTSBURGH, PA.

NEW PUBLICATIONS.

ELIZABETH'S STORY, by Grace Howard Peirce, author of "The King's Message," Cloth 50 cents. This is a collection of stories, the scene of three of them being laid in New England, that of the others in France and Germany. The Churchman says: "The stories have all a simple, childlike appeal that is very unlike the modern juvenile type and very winning." To be had from the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

OUTLINES OF CHURCH HISTORY, by Mrs. C. F. Smith, 150 pages, beautifully bound in cloth, decorated in blue and silver. Helpful, simple, comprehensive. Suitable for Christmas, Sunday school and Confirmation gifts. Forty cents postpaid. Address, CHURCH MISSIONS PUBLISHING COMPANY, 211 State St., Hartford, Conn.

UNLEAVENED BREAD—INCENSE.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

NOTICES.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled by AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above \$25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely: a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. McCLEURE, Treasurer,
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

DAY OF DEVOTION—NEW YORK.

A Day of Devotion for the Altar Guild of the City Mission Society and all who may be able to attend, will be conducted by the Very Rev. Frank Vernon, D.D., Dean of St. Luke's Cathedral, Portland, Me., at the Church of the Transfiguration, New York City, on Tuesday, December 5, 1911. Holy Communion, 9:30 A. M. Instructions, 10 A. M., 12 and 3 P. M.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address

THE SECRETARY,

281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

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VACATION TRAVEL FREE. A few European tours to organizers of small groups. Write for offer of free tours. Rev. GEORGE NASON, Box 1, Wilmington, Del.

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well the book was received in its new style of paraphrasing. It is more than a good book to have in the house, for it is a very valuable spiritual study. And while the Conferences were named as "Spiritual," yet it is a book that will be read with great interest by men who might not be inclined to dwell much on spiritual things. It isn't for the minister only, but the lawyer, the doctor, and the "man of the world" will read it and commit parts of it to memory. In making up a Christmas list, it is a book that will fit every person who can understand plain English from children of 15 up to the most aged whom you wish to remember.

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STURGIS & WALTON CO. New York.

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PAMPHLETS.

Farewell Sermon of a Methodist Minister. By the Rev. Chester Hill. Church Booklets, No. 154. Price, \$3.00 per 100.

IT IS SAID that if the butterfly is assisted in escaping from its chrysalis its wings will not develop properly. The reason is that it is the struggle to effect the escape which forces blood into the wings and expands them, and to make the struggle unnecessary is to hinder rather than help the creature which seeks to soar into a larger world. The necessity of overcoming difficulties always develops and expands. Do not ask that all obstacles be removed. To surmount obstacles is to ascend to a larger, fuller life. The Christian life that is without trial and temptation and their consequent struggle is likely to be a partially developed life. To struggle with and overcome environment is the way to ascend to higher realms of life.—*Presbyterian Advance*.

The Church at Work

TEMPERANCE SERMONS ON SUNDAY NEXT BEFORE ADVENT.

FIFTY-FIVE BISHOPS of the American Church, members of the Church Temperance Society, have signed the following letter urging upon the clergy the observation of the Sunday next before Advent as Temperance Sunday:

"No enterprise of any importance is ever achieved without encountering difficulty, nor is any difficulty surmounted without effort; and, generally speaking, these are proportioned to the excellence and desirability of the undertaking. Every thoughtful observer of our population must be convinced of the great hindrance to prosperity of every kind which is caused by the excessive use of strong drink, and of the hideous and far-reaching evil wrought thereby. Some of the customs of trade, some of the customs of society, are responsible for creating the craving which makes men and women slaves, and degrades them below the level of the brutes. Enormous trade interests frequently prevent the enacting of legislation which would help to counteract the evil and to shield the innocent from being engulfed in the lurid stream which ends in destruction.

"With earnest thought, patient counsel, and constant effort to learn better how to deal with the subject, so as to advocate the best and most likely measures for the ridding of the community of this monster, and rendering it capable, through sobriety, of fulfilling its high destiny, the Church Temperance Society is giving constant and careful attention to the existing condition of affairs, and seeking to do all in its power to rescue those who have been overcome. Especially through The Squirrel Inn and The Longshoremen's Rest, good influence is brought to bear on the workmen, who in large numbers avail themselves of the advantages of such places; while the Lunch Wagons enable hundreds to get a good meal at a reasonable price, without the accompaniment of intoxicating drink. Squirrel Inn, of which three to four hundred men daily make use, has recently been purchased through the successful efforts of The Women's Auxiliary, after having been gratuitously placed at the service of the Society during the preceding ten years by the former owner, Mrs. W. H. Bradford.

"Our enterprise is good and most important, and our difficulties proportionately great. Will you not, dear brethren, give us the support of your sympathy by preaching on this subject to your people on Sunday, November 26th (the Sunday next before Advent), and, if possible, supply some of the needed sinews of war by taking a collection in our behalf?

"If all our clergy would only do this, and all our laity take an active and prayerful interest in this matter, we might in our day become a people freed from this curse, and set at liberty to serve God and one another with a good conscience, and a high purpose, and every prospect of achieving our enterprise."

NEW CHANCEL WINDOW IN ST. MARK'S CHURCH, MINNEAPOLIS, MINN.

THE SUBJECT of the window recently unveiled in St. Mark's Pro-Cathedral, Minneapolis, Minn., is the Ascension. At the foot of the composition are the eleven apostles in attitudes expressive of their astonishment and adoration mingled with a feeling of consternation at their own bereavement. Our Lord is above about to vanish from their sight as the

clouds encompass Him. His head is turned in contemplation of the Father and to Him He prays for those He leaves behind. "Thine they were and thou gavest them me." Accompanying Our Lord are some of the heavenly host rejoicing in His Triumph and bearing palms signifying His victory over Sin and Death.

In the lower tier of this window are ten figures representative of typical saints of the Lord, from St. Stephen, the proto-martyr, down through the ages till modern times, when in the last light are represented figures of the English Martyr, Archbishop Cranmer, and our own Bishop Seabury, the first Bishop of America.

The color of this window is of rich depth to stand the strong light which it gets, and



NEW CHANCEL WINDOW IN ST. MARK'S CHURCH, MINNEAPOLIS, MINN.

the occasional sunlight. The ancient symbolic form of the vesica is used not in the foreground, but in the distant skies of Heaven as typical of the aurora around the glorified Lord. In the tracery above are the four Archangels, St. Michael, St. Gabriel, St. Raphael, and St. Uriel; in the lesser tracery lights are emblems of the four Evangelists and some of the various titles of Christ. This chancel window was erected to the memory of Frank B. Forman, and was designed and executed by The Gorham Company of New York.

MEMORIALS AND OTHER GIFTS.

A NEW MEMORIAL ALTAR in loving remembrance of John Roy Hodge, a faithful and devoted member of the Junior Chapter of the Brotherhood of St. Andrew, in St. John's parish, Keokuk, Iowa, (the Rev. John C. Sage, rector), has been erected in the parish house chapel. It is simple in design but attractive in appearance and was given by the members of the Sunday school, of which this young man was the efficient secretary. A brass altar cross, of rather intricate design and workmanship, has been given by the parents of

the young man, and has been placed upon this altar as a further memorial of his work.

THE MANY visitors to The Church Home, Rochester, N. Y., on Donation Day, were interested in the new Halsey Memorial that has been installed in the chapel. In this little place for worship, one of the most complete connected with a charitable institution, Mrs. Lewis C. Washburn has had placed a rood screen and reredos of ornamental oak. Both are beautifully carved by hand, the work of ornamentation representing the labor of a year. Above the altar is an illuminated picture painted in oil on five layers of wood, by an Italian artist. The design is directly back of the altar cross and so wrought as to give the effect of rays of light radiating from the cross itself. Mrs. Washburn gave the screen and reredos in memory of her sister, Mrs. Helen Mumford Halsey, who for years was president of the Board of Managers of the Home. This memorial is placed directly below the handsome window previously erected by Mrs. Halsey and Mrs. Washburn. Another smaller window on the side wall of the chapel is a memorial to her husband, placed by Mrs. Halsey in her lifetime. The late Mrs. Anne E. Mumford, mother of Mrs. Halsey and Mrs. Washburn, was the Home's first president.

ON SUNDAY, November 12th, at Trinity mission church, Upper Sandusky, Ohio, two Eucharistic lights were placed upon the altar, and blessed by the priest-in-charge, the Rev. T. W. Null, rector of Trinity Church, Fostoria. These lights are the gift of Mr. and Mrs. Wellington Hare in memory of their daughter Jane, who entered into rest last July. A celebration of the Holy Eucharist followed, the vested choir from Fostoria, and a congregation which filled the small mission church assisting.

TWO LARGE collecting basins and a very large receiving one for offerings, all three of silver, were used for the first time at St. Saviour's church, Bar Harbor, Me. (the Rev. Stephen H. Green, rector), on All Saints' Day. They are inscribed as presents, "in loving memory of William Mercereau Kingsland, by his niece, Kate Mary Ladd." They were made by the Gorham Co. of New York.

MEMORIAL TO BISHOP McVICKAR AT BARRINGTON, R. I.

ST. ANDREW'S INDUSTRIAL SCHOOL FOR Boys, Barrington, Rhode Island, is making a special effort to raise money for building and partially endowing an addition to be known as the Bishop McVickar Memorial Hall. This is for the purpose of caring for boys between the ages of 6 and 10 as no boys under 10 can be received at present. The project was started while Bishop McVickar was living and it is now proposed to raise \$50,000 for buildings and partial endowment and make it his memorial. A large committee has been formed, of which Bishop Perry is chairman, to further the work. Several meetings have been held and three of the members have been chosen to make the object widely known. They have secured at the present time \$15,000 in cash and pledges, and a promise from one individual of \$2,500 on condition that nine other men will give a like amount. This is very encouraging to all who have the welfare of the school at heart. The Warden, Rev. Wm. M. Chapin feels confident that building operations can be begun by next summer.

SPECIAL LECTURES AT CAMBRIDGE
THEOLOGICAL SCHOOL.

REV. WILLIAM E. GARDNER, Secretary of the Department of New England, is giving a series of six lectures at the Cambridge Episcopal Theological School, Cambridge, Mass. This course is one of several courses on missions arranged to supply the vacancy made by the resignation of Bishop Rhinelander from the chair of Missions. Secretary Gardner's general subject is "Parochial Missionary Leadership." The special subjects of the lectures are as follows: "The Principles of Leadership," "Training the Missionary Spirit," "The Church, the Board of Missions, and the Parish," "The Rector and the Women of the Parish," "The Rector and the Men of the Parish," "The Missionary Atmosphere of the Parish." Later in the year these lectures are to be repeated at the Berkeley Divinity School, Middletown, Conn.

GIRLS' FRIENDLY SOCIETY OPENS
HOUSE IN PROVIDENCE, R. I.

THE GIRLS' FRIENDLY SOCIETY in Rhode Island, have secured a house, Number 235 Broadway, in Providence, which has been fitted up for a lodge.

A formal opening was held on Thursday, November 9th, conducted by Bishop Perry, attended by the social service and house committees and others closely interested in this work. The house will accommodate twenty-eight guests and is already partly filled. The members of the social service committee having the house in charge are Miss Mary B. Anthony, Miss Lorian L. Beckwith, Mrs. Charles G. King, Jr., Mrs. James DeWolf Perry, Jr., Mrs. Carl Barus.

DEATHS AMONG THE CLERGY.

THE REV. WILLIAM WHITE HANCE, eldest son of the late George C. and Sarah White Hance, died on Tuesday, November 14th, at Palenville, N. Y., aged 60 years. The funeral services were held on Friday afternoon in Trinity Church, Woodbridge, N. J. Mr. Hance was graduated at St. Stephen's College with the degree of B.A. in 1873; received his M.A. in 1876; was graduated from the General Theological Seminary in 1892. He was made deacon by Bishop Seabrook in 1892; and was ordained priest in 1893 by Bishop Talbot. Portions of his ministry were spent at Henderson, N. C.; Evanston, Wyoming; Ogdensburg, N. Y.; Eatontown, N. J.; Baltimore, Md.; Tompkinsville, N. Y.; and for six years (1895 to 1901) at Palenville, N. Y.

ST. MARY'S HOUSE FOR SAILORS,
EAST BOSTON, MASS.

THE IMPROVEMENTS made in St. Mary's House for Sailors in East Boston, Mass., already have proved that the increased facilities have added to the efficient workings of the house. On the ground floor there now is a common game-room for seamen, firemen, and stewards, and a comfortable reading and writing room, where sixty or seventy men may be accommodated. In the basement two shower baths have been installed, and this has proved a popular innovation. The hall and the stage have been enlarged and there now is a seating capacity of 275, and it is possible, where it was not before, to have all kinds of parish activities. With the increased size of the transatlantic liners there has come a corresponding increase in the size of the crews, which chiefly affects the steward's department; hence the feature of a steward's room has been installed with billiard, card, and game tables. The officers' and engineers' room on the third floor has been enlarged and made more attractive, so that the work among these branches of the ship's men has become of more importance

than formerly. The entire interior of the house has been painted a buff color, and the woodwork finished dark, which give the whole a warm, cheerful appearance. There now are living in the house two young men who work in the city during the day, and give two evenings each week to assisting in the work. One Harvard student and four women are volunteer workers and they go over to the house on stated evenings to help. M. Earnest Hopkins is the superintendent, and he is an important factor in making the house a welcome retreat for seamen while on shore.

CONSECRATION OF ST. JAMES'
CHURCH, PAULSBORO, N. J.

ON NOVEMBER 14TH the Bishop of New Jersey consecrated St. James' Church, Paulsboro, of which the Rev. Louis R. F. Davis, rector of St. Peter's Church, Clarksboro, is priest in charge. The regular meeting of the Convocation of Burlington, at the same time and place, attracted a large attendance of the clergy and laity. Of the former, two priests formerly in charge of the parish, were present and officiated, the Rev. Howard E. Thompson of Woodbury, and the Rev. G. Livingston Bishop of Wenonah. The request to consecrate was read by the senior warden of the parish, Dr. George C. Laws, to whose long years of loyal service the parish owes much of its present preservation and progress. The sentence of consecration was read by the Rev. Charles M. Perkins, of Vineland. The preacher was the Rev. Edgar Campbell, rector of Christ Church, Woodbury. The first church building of the parish, a frame structure, was erected in 1874, consecrated in 1889, and destroyed by fire in 1909. The new structure, completed without debt at a cost of a little more than five thousand dollars, small but well proportioned, is of stone, and, beside the nave, has a convenient porch, sacristy and Sunday school room. It is a remarkable example of economical and successful construction. Heated by steam, lighted by gas, and already containing some memorials it is a satisfactory contrast to its predecessor.

QUINCY DIOCESAN SYNOD.

THE 35TH ANNUAL SYNOD of the diocese of Quincy met in St. Paul's Church, Peoria, Ill., on Wednesday and Thursday, November 15th and 16th. There was a choral celebration of the Holy Eucharist at 10:30 A.M., the Rev. Arthur Searing Peck, priest-in-charge of Grace Church, Galesburg, being celebrant. The full choir of St. Paul's Church was present and sang beautifully the choral portions of the service. The annual Synodal sermon was preached by the Rev. Chapman Simpson Lewis, M.A., Canon Residentiary of the Cathedral Church of St. John, on "The Clarion Call," from the text (1 Cor. xiv: 8): "For if the trumpet gives an uncertain sound, who shall prepare himself for battle?" The whole discussion was a plea for the need of preaching the doctrine of the Church with clearness and definiteness.

Immediately after the service the clerical members and lay delegates assembled in the guild hall of St. Paul's for the business session. A gratifying feature of the Synod was the unusually large attendance of delegates, lay as well as clerical.

Bishop Fawcett presided at the organization of the Synod. The Rev. Canon C. S. Lewis was elected secretary of the diocese, and the Rev. Herbert Alden Burgess, priest of St. Peter's, Canton, was appointed assistant secretary. Other elections were: Treasurer of the diocese, Mr. T. B. Martin; Standing Committee, the Rev. Messrs. H. Atwood Percival, Granville H. Sherwood, C. W. Lefingwell, D.D.; Messrs. T. B. Martin, H. A. Williamson, T. R. Stokes; Representatives to

the Missionary Council of the Fifth Department: Rev. Messrs. Herbert A. Burgess, Arthur G. Musson, H. Atwood Percival, D.D., William O. Cone, Chapman S. Lewis; Messrs. W. F. Bailey, J. F. Somes, C. M. Abbott, J. C. Paddock, Thomas A. Brown; Board of Missions: The Rev. Messrs. H. A. Burgess, H. A. Percival, D.D., A. G. Musson; Messrs. J. F. Somes, J. C. Paddock, W. F. Bailey.

The Bishop read his annual address on Wednesday afternoon. There had been an unusually large number of confirmations, the diocese had been able to meet in full its apportionment for General Missions, the offerings for this purpose representing an advance of over 100 per cent above the amount received last year, which was also met in full, it will be remembered. Moreover, some of the weaker parishes and missions of the diocese were taking on new life and the day of self-support in these weaker fields was within the range of vision. The excellent reports from a large majority of the parishes indicated a very substantial advance along every line of the work of the Church in the diocese of Quincy and justified the spirit of hopeful optimism that seemed to pervade the entire meeting of the Synod.

At the evening service the Bishop administered the apostolic rite of confirmation to two adult candidates, presented by the Rev. W. A. Bruce, for the newly organized mission for colored people, St. Cyprian's, Peoria. One of the notable features of the Synod was the missionary address delivered at this service by the Rev. Franklin Cole Sherman, rector of the Church of the Epiphany, Chicago. On the second day of the Synod, the same speaker delivered a thoughtful and suggestive address on Sunday school work.

During the year there has been one death among the clergy, the Rev. Sidney G. Jeffords, priest of St. Stephen's Church, Peoria, to whom the Bishop referred with tender feeling in his address. Prayers for the peace and progression of his soul in paradise were offered by the Rev. William O. Cone. It was further resolved by the Synod that a memorial of the deceased be drawn up for the printed *Journal*.

The second day was devoted to a completion of the business of the Synod. Especially helpful reports were offered by the Board of Missions and the committees on Christian Education and on Finance. Among the institutions of the diocese that made gratifying reports of progress during the year were the schools at Knoxville (St. Mary's, St. Martha's, and St. Alban's), and the school at Jubilee. The latter institution, under the efficient management of the new headmaster, Mr. C. M. Abbott, has emerged with renewed strength from a crisis and is on the way to undoubted success.

The Synod adjourned at noon on the second day, after a vote of thanks to the rector, the Rev. Dr. Percival, and the people of St. Paul's parish, Peoria, for their hospitable entertainment. The Synod will meet next year in the new parish house of Trinity Church, Rock Island.

FORMER METHODIST MINISTER
ORDERED DEACON.

THERE WAS A SERVICE of ordination to the diaconate at St. Paul's Church, Boston, on Thursday, November 16th, of Howard Sargent Wilkinson, lately a minister of the Methodist denomination. Mr. Wilkinson was presented by the Rev. George Lyman Paine, rector of St. Paul's Church, New Haven, Conn., to whom Mr. Wilkinson acts as assistant. The ordination was performed by Bishop Lawrence, and taking part in the service were Archdeacon Babcock and the Rev. Dr. E. S. Rousmaniere, rector of St. Paul's. Prior to the service Mr. Wilkinson's infant daughter, Madeleine, was baptized by the Bishop. Mr. Wilkinson is a native of Philadelphia, and

prior to becoming a Churchman he was pastor of a Methodist church in Lynn. He was educated at the Boston University School of Theology, and since his allegiance to the Church he has taken a special course at the Episcopal Theological School.

METHODIST MINISTER SEEKS HOLY ORDERS.

ON NOVEMBER THE 11TH, in the Cathedral Church of St. John, Quincy, Illinois, the Rev. Canon Lewis, presented the Rev. Frederick W. Haist, to the Bishop of Quincy for confirmation. Mr. Haist was until quite recently a Methodist minister at Cooperstown, Michigan. For twenty years he has been a member of the Western Michigan Conference in the Methodist denomination. He will seek holy orders in the Church.

LEGACIES AND BEQUESTS.

THE WILL of Henry E. Pierrepont, who died in Brooklyn on November 4th, has been filed for probate. The Brooklyn Hospital is to receive \$10,000; Grace Church, Brooklyn Heights, \$10,000; and the General Theological Seminary receives \$5,000 for a scholarship fund in memory of the testator's father. After making a number of specific bequests, the testator leaves his residuary estate to his five children in equal shares.

BY THE WILL of Kennard Buxton, two sisters have a life interest in the estate. At their death, \$6,000 goes to the corporation of St. Mary's Church, Claxson and Willoughby avenues, Brooklyn.

SPECIAL SERVICES AT ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y.

SPECIAL SERVICES under the auspices of St. Stephen's College chapter of the Brotherhood of St. Andrew were held on Thursday, November 23d. At Evensong an address was made by the Rev. F. B. Reazor, D.D. ('79), rector of St. Mark's Church, Orange, N. J., and at a missionary meeting in the chapel, the Rev. John C. Magee, secretary of the Student Volunteer Movement for Foreign Missions, and Mr. Alexander M. Hadden, member of the Council of the Brotherhood of St. Andrew, delivered addresses.

The special preachers at the college in Advent will be the Rev. C. S. Hutchinson, rector of St. Clement's Church, Philadelphia, and the Rev. C. L. Gomph, rector of Trinity Church, Bridgeport, Conn., the former preaching on the 7th and the latter on the 14th of December.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Contractor Requested to Cease Work on Sunday.

ACTING UPON A COMPLAINT from Bishop Doane, the State Trustees of Public Buildings have adopted a resolution requesting the contractor for the State Education Building that, except in case of absolute emergency, no work shall be undertaken on Sundays on the building, which adjoins All Saints' Cathedral.

ARIZONA.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Church at Mesa Completed—County Seat Without Church Edifice—Notes.

THE NEW CHURCH of St. Mark's mission, Mesa, is completed, and the opening service was held in it on Sunday, November 19th. It is in the mission style of architecture and although built at a small expense, it is by far the most attractive church edifice in this growing town, which is the seat of the Evan's

Boys' School. It is only about three years since services were first started in the town by Archdeacon Atwood.

BISHOP ATWOOD visited in September, Holbrook, the County Seat of Navajo County, and held the first service of the Episcopal Church ever held in that town. Holbrook has the distinction of being the only county seat in the United States where there is no church building of any religious body. There are perhaps more Church people of our own than of any other Church in the place, and they would all coöperate with us if we had the money to send a missionary and build a church. Through the building of a new railroad into the White Mountain region, which is to be the seat of great lumbering interests, Holbrook will grow in importance and population.

THE CHURCH at Yuma is also nearly completed, and will be open for occupancy this month. It is built of concrete and is one of the finest church buildings in Arizona. When the Laguna Dam is completed and the work of reclamation in connection with it is also finished, Yuma, which is a town of about 3,500 people, on the Colorado river, and on the route of the Southern Pacific Railroad, will make rapid strides.

A NEW HOUSE has recently been built for the resident physician at St. Luke's Home, Phoenix, which, with one exception, is the only church sanitarium for tuberculosis sufferers in the country. A bacteriological laboratory, the first in Arizona, has just been established here. The hospital for advanced cases, completed and dedicated in the spring, by the Bishop, when Ex-President Roosevelt gave the dedicatory address, is overcrowded most of the time. The Rev. Frederick Bennett, who for more than 20 years, has been associated with the mission work in Arizona, and New Mexico, has given up his work in Globe on account of ill health, and has removed to St. Luke's, where he will act as chaplain.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

First Service in New Denver Cathedral—Meeting of Church Club—Notes.

THE FIRST SERVICE held in the new Cathedral of St. John, Denver, was held on the Twenty-first Sunday after Trinity, when the Bishop of the diocese was assisted by the Dean and the Rev. Frederic Oakes. This service was not the dedication service which is to be held on the 25th anniversary of the diocese of Colorado in June. However the new building was crowded to the full with a congregation consisting of 1,200 persons. At the two celebrations of the Holy Communion there were probably 450 communicants, and an offering of several thousand dollars was made towards the payment of the debt. The church was crowded again for the third time in the evening. Architecturally, the Cathedral is truly beautiful even beyond the hopes of its builders, and a full description with photographs will be given in our columns later.

THE CHURCH CLUB of Colorado held its first annual meeting and dinner at the Shirley Hotel, Denver, November 9th. Amongst the speakers were Professor M. F. Libby of the University of Colorado, who spoke on the "Relation of the Church to the University"; insisting strongly that the Church should occupy the universities as strategic points of influence in view of the fact that the social and civic awakening of the future will be centered in the colleges, even as all the progressive political movements of the day are arising within a short radius of the great seats of learning in the Middle West and elsewhere. The Rev. Charles Carter Rollitt, Secretary of the Sixth Missionary Department,

spoke on the need for increased giving for missionary purposes and the Bishop amidst unanimous applause uttered no uncertain sound as to the unique standing of the Church amongst other religious bodies and the absolute necessity for the good of the world that her sacramental system should be kept secure, unimpaired and inviolate.

THE GIRLS' FRIENDLY SOCIETY will hold its usual annual gatherings this year November 24th, 25th and 26th, in St. Mark's Church. The associates' conference will be presided over by Mrs. Frank Touret, of Grace Church, Colorado Springs, and the chairman of the members' conference will be Miss Edna Hendrie. The annual sermon will be delivered by the Rev. H. R. A. O'Malley, rector of St. Stephen's Church, Denver.

THE ANNUAL Bishop Spalding Memorial Sermon to the State University of Colorado was preached at Boulder on November 12th in St. John's Church, by the Rev. Wm. M. Geer, vicar of St. Paul's chapel, New York.

MANITOU, which has been vacant for some time, is being served by the headmaster of St. Stephen's school, Colorado Springs, the Rev. Gibson Bell, who will officiate until December 1st, or until a rector is appointed.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

"Echo Meeting" of B. S. A. Convention—Girls' Friendly Society Meets—Notes.

THE BROTHERHOOD of ST. ANDREW met in "Old Swedes" Church, Wilmington, November 13th, and heard reports from the meeting in Buffalo, N. Y. Addresses were made by the returned delegates, Messrs. Frederick Bringhurst, H. Clouser, and Wm Young; and the junior of St. John's chapter, Earl Schaffer, who received his trip as a reward for writing the best essay on junior work by the Brotherhood.

THE ANNUAL MEETING of the diocesan branches of the Girls' Friendly Society was held recently in "Old Swedes" Church, Wilmington. The associates meeting was held in the afternoon, when an address was given by Mrs. H. C. Bolton, of Washington, D. C. At the evening service the Rev. Benj. F. Thompson, rector of Christ Church, Dover, preached the sermon. There were about two hundred persons present.

THE CLERICAL BROTHERHOOD held its monthly meeting in Immanuel rectory, Wilmington, the Rev. William H. Laird presiding. The Rev. J. J. D. Hall in charge of the "Galilee Mission," Philadelphia, was the invited speaker and described his rescue work in that Mission among the "down and out," and very affecting incidents of the work were told and its methods described.

THESE PIECES of Delaware's old church silver ware represented her collection in the exhibition in the Metropolitan Museum of Art in New York City: Swedish vessels sent to "Old Swedes" in 1718; English service sent by Queen Anne to Immanuel, New Castle in 1704; and the "Penn silver" which William Penn's son sent to the Lewes Church.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Meeting of the Middle Convocation—Northern Convocation Meets.

THE MIDDLE CONVOCATION of the diocese assembled in Christ Church, Kent Island, on Tuesday and Wednesday, November 14th and 15th. A large number of the clergy were present. The subjects under consideration were: "The Relations of the Church and the State," "The Church and Public Education," and "The Church and the Family," "Parish Guilds and Parochial Missions," and "What

Is the Convocation; what it has done and what it may do." On Wednesday evening a most enthusiastic meeting was held at Love Point, the subject being "The Missions of the Church." The rector, the Rev. W. N. Weir has a most promising Mission at Love Point, where a large passenger coach, loaned by the M. D. & V. R. R. Co., is used as a chapel. The "chapel" is filled every Sunday, and the fund for a permanent church is rapidly growing.

A MEETING of the Northern Convocation of the diocese was held in St. Paul's parish, Kent County, Md., on the 8th of November. There were present of the clergy, besides the Rev. William A. Coale, Dean of the Convocation, and the Rev. Dr. T. Manley Sharpe, rector of the parish, the Rev. Dr. Martin, and the Rev. Messrs. Ware, Birnbach, Huff, Hepburn and Schouler. The addresses at the morning service had special reference to the two hundredth anniversary of the completion of the venerable edifice (St. Paul's), in which the sessions of the Convocation were held. The afternoon service was of a missionary character, the needs of the work being presented under the heads of "Missions, Diocesan, Domestic and Foreign." The subject at the closing service in the evening, was treated under the several aspects of "Unity in the One Body," "The Practical Realization of Unity in the Church on Earth," and "The Relation of the Church Militant to the Church in Paradise."

THE RECTOR of Trinity parish, Elkton, has lately treated as a topic, in a course of week-evening lectures, "The Constitution and Canons of the Church, General and Diocesan," in their more important and practical bearings on the life and work of the Church.

ERIE.

ROGERS ISRAEL, D.D., Bishop.

Bishop Institutes Rector in Emmanuel Church, Corry, Pa.

EMMANUEL CHURCH, Corry, Pa., has been vacant many months, but a new order of things was begun on November 14th, when the Bishop instituted the new rector, the Rev. Giles Herbert Sharpley, formerly of the diocese of Kansas City. A full vested choir, the presence of neighboring clergy, ministers and their people of all denominations in the town, helped to make the service and day memorable. Morning Prayer was said by the Rev. L. M. A. Haughwout of Meadville and the Rev. H. W. Jones of Warren. The keys of the church were presented by the wardens, Messrs. Bonnell and Barlow, and the new rector was instituted by the Bishop. Archdeacon Perry of New Castle preached, and the newly instituted rector administered the Holy Communion—only the clergy, choir, and vestry receiving. At 4 P. M. Evening Prayer was said by the rector, and in the evening a reception was given at the rectory to the Bishop and Mrs. Israel, and the Rev. and Mrs. Sharpley, when several clergy from near-by parishes, including Archdeacon Radcliffe of Ridgway, were present.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

New Guild Hall at Sheboygan—Blesses Benedictine Abbey—Notes.

THE BISHOP of Fond du Lac, accompanied by Archdeacon Rogers, took part in the opening of the new guild hall at Sheboygan on November 16th. The building, which is one of the finest in the diocese, cost nearly \$8,000.

THE RT. REV. DR. WELLER, Bishop Coadjutor, acting on the invitation of the Presiding Bishop, is holding a mission in St. Louis. Associated with him, from the diocese of

Fond du Lac, is the Rev. W. E. Johnson, of the Missioners' League.

IN SUMMING UP the work of the Associated Charities here in the city of Fond du Lac, since its inauguration two years ago, Dr. B. Talbot Rogers, its president, said that while it had accomplished much, it was considerably hampered in one important branch of its work by the need of a home for children. He told how comparatively small would be the cost of such an institution at the present time, and of what incalculable worth it would be to the community at large.

THE BENEDICTINE ABBEY at Fond du Lac was blessed by Bishop Grafton on November 15th, and given the name of "St. Dunstan's Abbey."

IOWA.

T. N. MORRISON, D.D., Bishop.

Board of Missions Meets—Conference of Charities and Corrections.

A MEETING of the Board of Missions was held in Des Moines at the call of the Bishop, on Tuesday, November 14th. Arrangements were perfected for taking over the property of the church of St. Mary's the Virgin colored congregation in Keokuk. This property has been held by private parties, and will henceforth be owned by the Board of Missions of the diocese. It consists of two lots, upon which are an attractive church, parish house and rectory, used by the colored congregation for a number of years past, and valued at about \$10,000. The Bishop announced the appointment of the Rev. John C. Sage, rector of St. John's Church, Keokuk, as the priest-in-charge of this mission. Mr. Sage will have as an assistant, the Rev. W. A. Bruce, a colored priest.

THE CHURCH CLERGY were well represented at the Iowa State Conference of Charities and Corrections, whose thirteenth annual meeting was held in Iowa City, November 19th, 20th and 21st. The rector of Trinity parish, the Rev. W. D. Williams, Archdeacon of the diocese, and president of the Ministers' Union, presided at the citizens' mass meeting. Mr. Williams also addressed the conference, later, on the subject of "The Prisoner and his Wage." At the mass meeting an address was delivered by Rev. R. H. B. Bell, rector of St. Paul's Church, Des Moines. Among the other speakers was the Rev. Felix H. Pickworth, who is serving as chaplain of the Anamosa Reformatory. Chaplain Pickworth presented a strong paper on "Parole, Employment and Supervision," and was also a speaker on the subject, "The Prisoner and his Wage. Who Is Entitled to It?" Bishop Beecher was also present and participated in the discussions.

KANSAS CITY.

S. C. PARTRIDGE, D.D., Bishop.

Death of Henry F. Parker—Meeting of Men's Club at St. George's—Notes.

great regret. He was a Christian, a Churchman, a musician, and a gentleman. R.I.P.

THE DEATH of Mr. Henry F. Parker, for several years organist and choir-master of St. George's Church, which occurred at his home in Burlington, New Jersey, is learned with

THE MEN'S CLUB of St. George's parish, Kansas City (Dr. C. T. Brady, rector), opened its work with a beef steak supper, attendance at which was only limited by the capacity of the parish house. Addresses were made by Congressman Borland, Mr. Purd B. Wright, Superintendent of the Public Library, and Bishops Millsbaugh and Partridge.

THE BOARD of MISSIONS of the diocese recently held an all day session at St. George's parish house, Kansas City, to formulate a

new policy for diocesan Missions and to establish a local church building fund.

ST. MARK'S CHURCH, Kansas City, has purchased a new site and is planning to erect a new church building thereon in the near future.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Progress at Church of Our Merciful Saviour, Louisville—G. F. S. Inn Blessed by Bishop—Notes.

MUCH PROGRESS is being made at the Church of Our Merciful Saviour, Louisville, the only self-supporting parish of colored people in the diocese. The interior of both the church and chapel have been newly painted throughout and other necessary repairs made. The Bishop Dudley Memorial parish house is of incalculable assistance in all branches of the parochial work: industrial schools where sewing and cooking and house work is taught have been opened under a competent teacher, a graduate of St. Augustine's, Raleigh, and an employment bureau is maintained where worthy persons may be given work and secure places to gain their livelihood, and where people may secure well-trained domestic servants, always in great demand. The Men's Club has been most successful and largely attended, some two hundred men and boys taking advantage each week of the games and baths. It is planned to organize an afternoon Sunday school in the near future, when it is hoped to reach the children of the neighborhood who cannot attend during the morning session. Stereopticon pictures will be shown and the prayer book taught on this occasion. The Rev. David Leroy Ferguson is rector.

A SPECIAL SERVICE of benediction was held by the Bishop of the diocese on Monday afternoon, November 13th, on the occasion of the opening of the Girls' Friendly Inn. This Inn consists of a large dwelling house situated in the central portion of the city with accommodations for twenty-five girls. Room and board are furnished at as low a cost as possible and laundry and other home privileges are included. Bishop Woodcock delivered an address setting forth the objects and aims of the Inn. Miss Josephine Kremm, an experienced social worker from New York, is the matron in charge.

AT CHRIST MISSION, Columbus, the members have expended some two hundred dollars for lighting and carpeting the church and elevating the altar. As soon as sufficient funds are in hand new pews are to be purchased. When this is accomplished the mission will present a most churchly and attractive appearance.

THE NOVEMBER MEETING of the Louisville Clericus was held on Monday, November 13th. The essay on this occasion was read by the Rev. Alsop Leffingwell, rector of St. Paul's Church, New Albany, Indiana, and was followed by a full and interesting discussion. The clergy of southern Indiana, diocese of Indianapolis, are by courtesy members of the Louisville Clericus.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

A Parish Anniversary.

THE CHURCH of the NATIVITY, Ocean Avenue and Avenue F, Brooklyn (the Rev. Andrew Fleming, rector), celebrated its tenth anniversary on Sunday, November 19th. The Rev. Dr. Reese F. Alsop preached at the mid-day service. The Rev. Dr. Swentzel and the Rev. Dr. Carstensen made addresses at the afternoon service. The Rev. Dr. C. F. J. Wrigley was the evening preacher.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop

Death of J. Southgate Yeaton—Meeting of the Shut-In Society—Notes.

MR. J. SOUTHGATE YEATON, a leading business man of Baltimore, died at his home there on November 11th, aged 62 years. Throughout his life Mr. Yeaton took a great interest in the affairs of the city, and was always in the forefront as a religious and charitable worker. He was an active Churchman, a vestryman of the Memorial Church, and a member of the board of directors of the took place from Memorial Church on November 13th, the Rev. W. Page Dame, associate officiating.

THE ANNUAL MEETING of the Maryland branch of the Shut-In Society was held November 6th, in Emmanuel parish house, Baltimore. The following officers were elected for the ensuing year: President, Mrs. William Dellam Morgan; Corresponding Secretary, Mrs. R. S. Grosvenor; Treasurer, Rev. W. D. Morgan. Mrs. H. H. Ridgeway, the recording secretary, was obliged to resign, owing to ill health, and the office was not filled. The report of the past month showed that 333 visits were made, and 58 letters; 45 packages, 94 magazines and 224 post cards were sent out.

THE CONGREGATION of St. Katharine's Chapel, one of the chapels for colored people connected with Mt. Calvary Church, Baltimore, worshipped for the first time in their new building, formerly St. George's Church, on Sunday, November 12th. Bishop Murray was present in the morning and preached the sermon.

THE RT. REV. S. M. GRISWOLD, D.D., Bishop of Salina, spent Sunday, November 5th, in Baltimore, preaching at Mt. Calvary Church in the morning, and at St. Mary's Chapel in the evening.

THE RECTOR AND VESTRY of the Church of St. Michael and All Angels, Baltimore, have acquired the title of a lot in the rear of the chapel of the Guardian Angel, and will enlarge the chapel property on Twenty-seventh street sufficiently to provide for the erection of a parish house in the future.

THE FOLLOWING is the list of special preachers on Sunday nights at the Church of St. Michael and All Angels, Baltimore, from now until Christmas: November 26th, the Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church, Washington, D. C.; December 3rd, the Rev. Herbert Parrish, rector of St. Luke's Church, Baltimore; December 10th, the Rev. Roland Cotton Smith, D.D., rector of St. John's Church, Washington; December 17th, the Rev. R. W. Hogue, rector of the Church of the Ascension, Baltimore; December 24th, the Rev. H. E. Cotton, in charge of Emmanuel Church, Baltimore.

PLANS ADOPTED some time ago for a memorial to the late Rev. J. H. Eccleston, D.D., rector of Emmanuel Church, Baltimore, were set in motion by a letter recently sent out by the committee. Two things are planned,—one is a mural monument in the church, and the other is the establishment of a fund to provide a nurse to visit among the poor. The letter refers to the tragic death of Dr. Eccleston in April last, and suggests that twenty to twenty-five thousand dollars will be the sum needed for the memorial.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Bishop Funston Addresses W. A.—Meetings of Men at New Bedford and Ashmont.

BISHOP FUNSTON addressed the members of the Massachusetts branch of the Woman's Auxiliary at the chapel of St. Paul's Church, Boston, on the afternoon of November 15th. He told of the needs of his Idaho diocese, especially in educating the Indians as well

as for the hospital work, which is carried on on a large scale. He said that in the twelve years he had been there the missionary offering of his diocese had grown from \$100 to \$1,700 and that from \$5,000 the diocese had increased the amount raised for self-support to more than \$35,000 a year. In the last few years they have taken care of 1,000 girls in St. Margaret's school, and more than 4,000 sick people in St. Luke's Hospital, many of the latter young men from the East. The Rev. G. Alexander McGuire, formerly of Cambridge, but now connected with the American Church Institute for Negroes, spoke of the work of the six schools carried on by the Institute.

THE MEN of St. James' Church, New Bedford, whose organization is known as the Forward Club, held a successful meeting on the evening of November 15th, with an attendance of 130 members and guests. The speakers were Archdeacon Samuel G. Babcock, Hon. Fred Dallinger of Cambridge, H. A. Macy, the senior warden, and the rector, the Rev. I. C. Fortin.

THE MEN of All Saints' parish, Ashmont, held a banquet on the evening of November 14th, as a finale to the successful missionary conference which had been held in the church the week before. The Rev. Simon Blinn Blunt, the rector, was toastmaster, and addresses were made by Charles E. Field, a successful business man of Chicago; the Rev. Dr. H. St. George Tucker of Tokyo, Japan; the Rev. William E. Gardner, secretary of the First Missionary Department; Huntington Saville, a prominent Churchman of the diocese, and Joseph Snell, one of the All Saints' parishioners. In bringing the exercises to a close Mr. Blunt made a strong appeal for pledges for weekly offerings during the coming year, and many of those present eagerly promised to increase their support of the missionary cause.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Church Extension Society Meets—Sale of St. Paul's Sanctioned—Notes.

THE QUARTERLY MEETING of the Executive Board of the Church Extension Society of

Minneapolis was held at the Wells Memorial Settlement House on Tuesday, November 14th. The Bishop was present at the meeting which was well attended by representatives of the various parishes. A grant of \$1,000 was made to St. Timothy's Mission, Prospect Park, to aid in building the new church. The treasurer was instructed also to make a temporary advance of \$300 to assist in building a rectory for the Swedish Mission of the Messiah. Pledges and offerings for the work are to be taken on Stir-up Sunday or some date as near that as the various parishes can devote to it. A united service with all the city choirs massed in the chancel will be held early in Advent in the interest of the work.

THE STANDING COMMITTEE of the diocese has given consent to the sale of the property of St. Paul's parish at North and Olive streets, St. Paul, for the sum of sixty thousand dollars, but has withheld its approval of the purchase of a site at Summit Avenue and Syracuse. The future location of the church is uncertain.

THE PARISH of St. John's, St. Paul, is responding very promptly and generously to the rector's effort to secure a suitable parish house. The rector, the Rev. J. A. Schaad, was very agreeably surprised last week with a voluntary offer to pay for the site, and a committee has been appointed to secure a suitable location.

THE RECTORY of St. John's Church, Linden Hills, Minneapolis, is nearing completion, though it will probably not be occupied until spring.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Blessing of New Church at Gary—Notes.

THE NEW CHURCH at Gary, Ind., whose cornerstone was laid a year ago, will be blessed by the Bishop of the diocese and opened for worship on the second Sunday in Advent, December 10th. On Monday following, there will be a men's banquet at the Commercial Club at Gary, to which all the diocesan clergy are invited. This church was built in part by the gift of ten thousand dollars from the Men's Thank offering, given at the Gen-

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eral Convention in Richmond, over four years ago. At present the church property represents an investment of \$40,000. Since the coming of the new rector, Rev. L. Cody Marsh, great interest has been developed, and the opening of the new church will mean a great step forward. There are now in Gary between four and five hundred communicants of the Church.

IN TRINITY PARISH, Ft. Wayne, Ind., a Men's Society has been organized for an every-member missionary canvass. This parish expects to raise \$1,000 for missions this year.

A MISSIONARY PRIEST will be put to work this year in the seven counties in the southeastern corner of the diocese where there are at present no congregations of the Church, though there are many scattered communicants.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Convocations of New Brunswick and Burlington Hold Meetings.

THE TWO CONVOCATIONS of the diocese have held recent important meetings, that of New Brunswick at St. John's, Somerville, on November 7th; that of Burlington at St. James' Church, Paulsboro, on November 14th. The Bishop of the diocese and a large number of the clergy were present at both places. Committees were appointed for revision of the by-laws to make them conform to the terms of the new missionary canon, which provides for the continuance of convocations as accessory to the central Board of Missions of the diocese, and for local supervision of missionary work. The Rev. R. Bowden Shepherd of Riverton was elected Archdeacon of the diocese. Deans Baker and Perkins made their final reports, and retired from office. In the Convocation of Burlington the Rev. R. E. Brestell was elected to succeed as secretary the Rev. R. Bowden Shepherd, and the Rev. Harold Morse of Merchantville was elected to fill a vacancy in the Board of Missions. The establishment of a diocesan paper is one of the plans being matured by the new Archdeacon and his advisers.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Annual Meeting of the Diocesan Woman's Auxiliary.

MORE THAN THREE HUNDRED delegates braved the storm on Thursday morning, November 15th, to attend the annual meeting of the Woman's Auxiliary of the diocese of Newark, which was held in Calvary Church, Summit, N. J. Bishop Lines celebrated the Holy Communion, assisted by the Rev. Dr. Walker Gwynne, rector of the parish. Addresses were made by the Rev. Henry St. G. Tucker of Japan; Mr. John W. Wood of the Board of Missions, and others.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Church Club Dinner—Celebrates Seventy-fifth Anniversary—Notes.

A DINNER was given by the Church Club of Cleveland on November 14th. This club was organized in 1897, and now has a membership of 179. Mr. W. G. Mather, the founder and first president, gave a short historical sketch of the club. For several years the work of Bishop Brent in the Philippine Islands had been aided in a financial way, but the club some two or three years ago considered the need of a city missionary whose work should be to visit the various institutions for the purpose of ministering to the spiritual needs of the inmates. The City Mission was inaugurated in April 1910, and the Rev. L. E. Sunderland, was appointed by Bishop Leonard as missionary,

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the Church club assuming the entire financial support of the work. In the course of his address the Bishop spoke in terms of high commendation of the character and value of the work being done in the various city institutions. The Rev. M. Sunderland presented his report for the past year which gave a very full and comprehensive account of his labors in three hospitals, the work house, Warrensville Infirmary, the Tuberculosis Sanitarium, the Cleveland Boys' Farm, the Detention Home, the Correction Farm, and the City Jail.

ST. TIMOTHY'S parish, Massillon, on Tuesday, November 14th, commemorated the 75th anniversary of its union with the diocesan Convention, and the occasion was made one of great pleasure, and spiritual uplift. The Holy Eucharist was celebrated by the rector, the Rev. S. Ward, and a class was presented to the Bishop of the diocese for confirmation, followed by a second celebration, at which the Bishop was celebrant, and the Rev. A. L. Fraser, Dean of the Cleveland Convocation, preacher. After luncheon, Mr. James Peacock, the senior warden, read a history of the parish, and short addresses were made by the Bishop, and three former rectors, the Rev. E. L. Kemp, the Rev. E. J. Craft, and the Rev. E. T. Mathison. In the evening a missionary service was held, at which the Very Rev. Frank DuMoulin, Dean of Trinity Cathedral, Cleveland, was the preacher. After the sermon, Mr. E. W. Palmer, chairman of the Bishop's Missionary Committee, spoke on the "Laymen's Missionary Movement."

ON TUESDAY, November 15th, the autumn meeting of the Cleveland Convocation was held in St. Timothy's Church. The Rev. Dr. Jones, Dean of Bexley Hall, read a paper on the various great religious movements of the past three centuries, tracing their effect upon the individual Christian life, popular theology, and hymnology. The morning session closed with a paper by the Rev. E. G. Mapes on "The Church and the Social Problem." In the afternoon the Rev. W. M. Washington spoke on the "Relation of the Church to the Sunday School," and the second paper dealt with "Roman Encroachments and their Resistance by the English Church," by the Rev. W. M. Sidener. Following this the Rev. Robert Kell contributed a thoughtful paper on "Personal Religion." The last paper was on the subject "The Communion of Saints, and Intercession for the Faithful Departed," by the Rev. W. S. Llewellyn Romilly.

ON SUNDAY, November 12th, at St. Paul's Church, Steubenville (the Rev. W. M. Sidener, rector), the Bishop of the diocese dedicated the new baptistry formed by one of the bays in the nave; also two windows, one representing the risen and glorified Christ, the other a replica of the Sistine Madonna. Other improvements have added greatly to the dignity of this beautiful church.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of Church Club—Special Lectures on S. S. Work—Notes.

THE DIOCESAN CHURCH CLUB gave the first of its series of dinners for the season of 1911-12, at the Hotel Schenley, on Tuesday evening, November 14th. The subject for discussion was "The Endowment of the Diocese," and addresses were made by the Bishop of the diocese, and the Rev. J. H. McIlvaine, D.D., rector of Calvary Church. A committee was appointed at the Convention in May last to have the matter of increasing the Episcopal fund of the diocese in hand, and its members hope to have made considerable progress in the matter by the thirtieth anniversary of the consecration of Bishop White-

head, which is to be celebrated on St. Paul's Day, January 25th.

A SERIES of six lectures is being delivered under the auspices of the Sunday School Institute of the diocese, at St. Peter's parish house, Pittsburgh, on "Child Study," by Professor J. H. White, Ph.D., Professor of Psychology and Education in the University of Pittsburgh. The initial lecture was given on Tuesday evening, November 7th, and was very largely attended.

THE DIOCESAN MISSION STUDY CLASS held a very interesting meeting at Calvary parish house, Pittsburgh, on the afternoon of November 9th. The general subject for the year's study is, "The Why and How of Foreign Missions." Three papers were read on "Missionary Motives and Aim," "Our Missionary Administration," and "Financial Administration."

THE JUNIOR AUXILIARY of the diocese held its annual meeting on Saturday, November 11th, at Trinity parish house, Pittsburgh. In the afternoon the children were addressed by the Rev. Robert J. L. McFetridge, lately of Cheyenne, Wyoming. The juniors are just sending off their annual box to one of the schools in Porto Rico.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Special Sermons in St. Paul's Church, Peoria, Ill.

DURING THE MONTH of November, on Sunday afternoons at evensong, the Rev. H. Atwood Percival, D.D., is delivering a series of addresses in St. Paul's Church, Peoria, Ill., on the general theme, "Prayer for the Departed in the Light of the Holy Scriptures." The addresses are attracting wide attention and cover the following subjects: 1. The Intermediate State. 2. Progress and Purification. 3. The Sorrow and Joy of Holy Souls. 4. The Authority of Prayers for the Departed.

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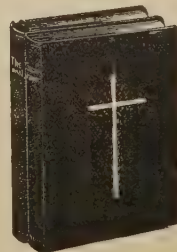
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RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.
Churchmen's Club Meets—Notes.

THE CLERICAL CLUB, Rhode Island met for its November session at the St. Andrew's Industrial School, Barrington. The Club was the guest of the Warden, Rev. Wm. M. Chapin. There were several guests present from the clergy of Rhode Island and Massachusetts.

A COMMITTEE has been formed by Bishop Perry of clergymen and laymen to solicit funds for a suitable monument to be erected at the grave of Bishop McVickar in St. John's Churchyard, Providence. The design has already been selected and approved by Miss McVickar and the estimated cost is \$800.

THE CHURCHMAN'S CLUB held its 18th meeting at Churchill House, Providence, on the evening of November 14th with upwards of 200 members and invited guests present. The speakers were the Rt. Rev. Wm. Lawrence, D.D., the Rt. Rev. Alfred Harding, D.D., and the Rev. Geo. C. Bratenahl, D.D., Canon of the Washington Cathedral. The President of the Club, Mr. Edward I. Mulcahey, introduced the speakers. The general topic was "The Cathedral System," Bishop Lawrence speaking on the "System," Bishop Harding on "The Cathedral System in an American Community," and Dr. Bratenahl on "Washington Cathedral." Bishop Perry spoke briefly in appreciation of the selection of this timely topic for discussion and urged a general support of the National Cathedral at Washington.

SOUTH CAROLINA.

Wm. A. GERRY, D.D., Bishop.

Meeting of the Charleston Convocation—Successful Mission at Cheraw—Notes.

THE ANNUAL MEETING of the Charleston Convocation was held in St. Paul's Church, Summerville, November 7th to 9th, inclusive. The principal business of the Convocation was the adoption of a plan to put a general missionary in the field, and the Rev. D. W. Sparks was appointed by the Bishop, provided the necessary funds can be raised, of which some portion has been already pledged. Dr. Whaley read a paper on the history of Suffragan Bishops in the Church, with special reference to the election of a negro suffragan for South Carolina.

ARCHDEACON WEBBER, assisted by his co-worker, the Rev. Dr. I. H. W. Thompson, conducted a mission in St. Paul's parish, Cheraw (the Rev. O. S. Thomas, rector), from November 6th to 12th. Before the week was ended large congregations were gathering to listen to the missionaries' message. There was an early Celebration each day, and at night the services, on the week-days, were held in the town hall. Notwithstanding the preacher's strong emphasis on Church teaching, all the denominations joined in listening to him, and the vital power of the Church has been felt throughout the community.

SUDDENLY, on Friday, November 10th, Mr. H. P. Archer, Superintendent of the city schools of Charleston, and for years warden, treasurer and lay reader at Christ Church, died of apoplexy. He saved Christ Church parish from extinction. He was born and raised in the Church; he was true to her in faith and works. He was buried from his native parish, St. Philip's.

THE MEN AND RELIGION Forward Movement was formally inaugurated here by the Bishop of South Carolina, the general chairman for the Carolinas, on Sunday, November 12th, at a large gathering of men in the Academy of Music. Dr. Carleton made an admirable address. So far, the Church in this city seems to be leading in the movement, while, it is to be hoped that good will result.



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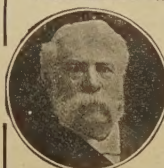
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VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.
Rapidan Clericus is Organized.

AT THE SUGGESTION of Archdeacon Carter of Orange, a clericus has been organized composed of the clergy living in the Rapidan section of Virginia, and their first meeting was held as guests of the Rev. J. J. Gravatt, Jr., of Rapidan. The meetings of the clericus are to be mainly social, with an informal address by one of its members on some question of practical importance to the Christian Church, followed by general discussion of the theme chosen. The charter members are the Rev. Messrs. R. H. Carter, J. J. Gravatt, Jr., J. S. Gibson, D.D., J. F. Burke, J. W. Ware, and K. M. Block. Meetings are to be held on the second Mondays of each month in the different parishes represented. The officers chosen were the following: President, Rev. J. J. Gravatt, Jr.; Secretary, Rev. K. M. Block.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Activities of St. Stephen's Parish—Memorial to Bishop Paret Planned—Notes.

THE CONGREGATION of St. Stephen's Church worshipped for the first time, on November 19th, in the new and greatly enlarged building. The opening and dedicatory service will be held on or about the second Sunday in December. A large number of handsome gifts toward the furnishing of the church have been received, some of them memorials of dear ones departed—among them three windows for the chancel given by Mr. and Mrs. J. N. Pistel. These three windows represent, respectively, the subjects of the Nativity, Resurrection, and Ascension. Two other windows, representing the Annunciation and the Descent of the Holy Ghost, will probably be given at Easter. The marble altar was given by the Young People's Society, the communion rail by a class in the Sunday school, the litany desk by a communicant, and a small window by a family.

AT THE REQUEST of the Bishop of Maryland, Bishop Harding has invited the clergy of the city and diocese of Washington to share in the raising of a memorial to the late Bishop Paret. The particular form decided upon is a chapel to be called the Chapel of the Redemption, and to be built at Locust Point, Baltimore. The total cost will be about \$25,000.

THE OPENING SERVICE of the diocesan branch of the Woman's Auxiliary was held in St. John's Church, Lafayette Square, on November 7th. Bishop Harding was present and delivered the address. Afterward a business meeting was held in the parish hall.

ST. AGNES' CHAPEL, of which the Rev. C. W. Whitmore is the faithful and energetic vicar, celebrated the eighth anniversary of its organization on November 8th. The rector of Trinity parish, the Rev. G. W. Van Fossen, was present, and also the Bishop of the diocese, who gave an address.

THE OLD MASONIC TEMPLE, on November 8th and 9th, was the gathering place of many interested in the welfare of the Episcopal Home for Children at Anacostia, D. C. Several of the clergy were present, among them the Rev. Messrs. J. J. Dimon, G. F. Dudley, Walter W. Reid, Edward M. Mott, C. S. Abbott, C. E. Buck, H. G. England, and J. W. Austin.

EPIPHANY CHAPEL, of which the Rev. Charles F. Edwards is now vicar, succeeding the Rev. Patrick Murphy, who sailed for England, October 14th, has a free dispensary, which is found to be a great boon to the people of the neighborhood. Thanks to the devoted service of Dr. Jeffries, the dispensary continues to minister to a constantly increasing number of persons. From November 1, 1910, to November 1, 1911, 1,255 patients were treated.

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THOMAS F. DAVIES, D.D., Bishop.

Springfield Convocation Meets—New Mission at Belchertown.

THE NINTH ANNUAL meeting of the Springfield Convocation was held at St. James' Church, Greenfield, on Tuesday, November 14th. The meeting was opened with the celebration of Holy Communion, the very Rev. J. Franklin Carter, Dean of Convocation, being the celebrant, assisted by the Rev. Robert Keating Smith, of Westfield. The Rev. Charles E. Hill, rector of All Saints' Church, Springfield, preached the sermon on Church Unity.

A NEW MISSION of the Church has been organized at Belchertown. The organization of this mission, which has been called Trinity Church, is due to the activity of a lay reader of the diocese, Mr. Thomas P. Dean, of Springfield, who found in this old town fourteen Church families. A Sunday school has been established.

The after luncheon paper was on "The Celtic Church and the Saxons," by the Rev. R. K. Smith, who has made a special study of the Celtic Church. At the afternoon service, the Rev. William Austin Smith, rector of Christ Church, Springfield, read a paper on "The Social Teaching of Jesus." The election of officers resulted in the reelection of the Very Rev. J. Franklin Carter, rector of St. John's Church, Williamstown, as Dean, and the Rev. Robert Keating Smith, rector of the Church of the Atonement, Westfield, as secretary and treasurer. Mr. Mase S. Southworth was re-elected delegate to the diocesan Board of Missions. The Executive Committee was chosen as follows: The Rev. Arthur Chase, rector of Trinity Church, Ware; the Rev. Franklin Knight, rector of St. Paul's Church, Holyoke; Mr. Henry A. Field, and Mr. Richard Stacey, of Springfield.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Mission for Colored People at Grand Rapids—New Chaplain for Soldiers' Home.

AT THE REQUEST of 25 colored people at Grand Rapids, Bishop McCormick has started a mission to the colored people to be known as St. Philip's Mission. Officers have been elected and services are held every Sunday by the city clergy, who have volunteered their services until a colored priest can be secured for this interesting work.

BISHOP MCCORMICK has appointed the Rev. L. R. Vercoe to hold bi-weekly services at the Michigan Soldiers' Home, where there are many Churchmen among the inmates. The Doctor of the Home hospital (Major Grube), who is a devout Churchman, assists in the services and keeps the missionary in touch with those who are in the hospital and thus need the ministrations of the Church.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Annual Meeting of Diocesan Woman's Auxiliary—Church at Hamburg Consecrated.

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary was held in St. Paul's Church, Rochester, on Wednesday and Thursday, November 8th and 9th. A conference of the Junior branch was held on Wednesday morning, presided over by Miss C. L. Sanders of Stafford, and preceded by an address by the rector, the Rev. W. A. R. Goodwin, on "The Place of Prayer in Missionary Work." Miss E. Hart presided at a conference of the Babies' branch, at which a pledge of \$300 for the ensuing year was made. In the evening an address was made by the Bishop of Salina on "The Domestic Missionary Work of the Church." The Rev. Dr. Harding, secretary of the Second Department, followed with an address on "Financial Conditions of Home Missions," and Bishop

Walker made the final address on "Conditions of this Diocese." On Thursday there were about 250 delegates in attendance. A conference on Mission Study, conducted by the Educational Secretary of the diocese, Mrs. T. B. Berry, of Geneva, opened the day's activities and she reported a large increase in the number of Mission Study classes within the year. The Rev. Dr. Harding spoke on "The Forward Movement and the New Apportionment," and the Rev. Mr. Goodwin made an earnest plea that gifts for the colored work might be sent through the accredited agent of the Board of Missions, the American Church Institute for Negroes. At the afternoon session the officers of the last year were all unanimously re-elected.

TRINITY CHURCH, Hamburg (under the charge of the Rev. F. A. Ransom, who serves this mission station along with Towanda), having recently liquidated its indebtedness, was consecrated by Bishop Walker on the morning of the Twenty-third Sunday after Trinity, November 19th.

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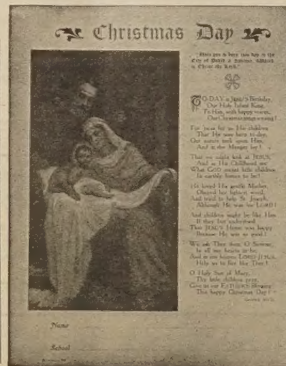
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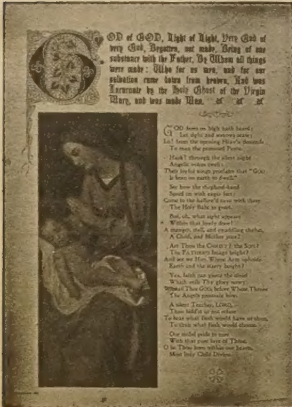
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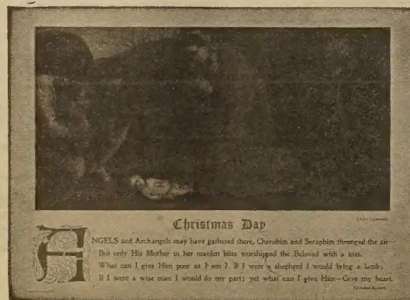
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